

AMERICA

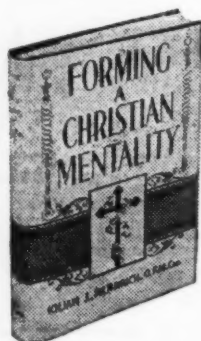
Can We Do Business With Stalin?

Richard E. Mulcahy

Annual Book Supplement



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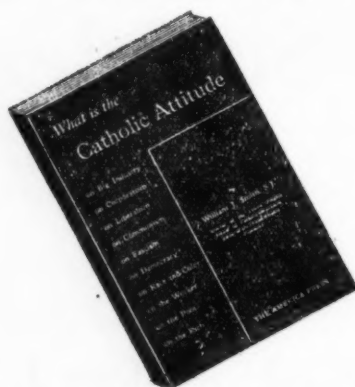
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COMMENT ON THE WEEK

Power Alignments in China. Events of the past week have thrown greater light upon current power alignments in China. 1) Russia continued its slow evacuation of Manchuria. An angry correspondent, debarking last week in San Francisco, advanced a possible explanation both for Russia's delay in Manchuria and for her recently developed willingness to cooperate with the Nationalists. Said the correspondent, Mr. Steffan Andrews: "In Manchuria the Chinese Nationalists and Chinese Communists are fighting for an empty shell whose vast industrial potential has been stripped by the Soviet Army." Mr. Andrews claimed that complete documentary as well as photographic proof of this charge is in the hands of the U. S. Army Intelligence Service. 2) Chiang Kai-shek, pleased with the advance of his troops into Manchuria, thought it opportune to stress his determination to bring "internal order and security to the nation." 3) Chinese Communists complained that their troops were falling back before a Nationalist Army directed and supported by American men and equipment. 4) In the United States, Secretary of State Byrnes again emphasized that our Marines and Naval forces in northern China were merely fulfilling a U. S. commitment to aid in disarming and repatriating the Japanese. The re-emphasis was largely provoked by a movement, of Communist inspiration, to have all American forces withdrawn from China. Into the midst of this debate Ambassador Hurley tossed his letter of resignation, in which he charged that the clear policy he had been instructed to follow in China had been constantly obstructed and undermined by "party liners" on his own staff and in the Far Eastern Division of the State Department. From all the above facts two conclusions are clear: 1) the Government should put an end to our State Department scandal of a house divided against itself; 2) to a clear pledge of our support of the legitimate government we should add, for Chiang's benefit, an equally clear promise that we did not fight one totalitarianism in order to establish another. Practically, this means that we use our men, money and machines to persuade the two factions to reach an amicable solution. Is this more, or less, "impossible" than a third world war?

Mr. Hurley's Charges. Although the Ambassador did not mention any names in the 1,500-word statement explaining his reasons for resignation,

it was made known later that he referred to certain subordinates in the American Embassy at Chungking and to others in the Division of Far Eastern Affairs at the State Department. These officials were known for their antagonism to Chungking and their open sympathy with the Yen'an Communists. General Hurley's charges of disunity and doublecrossing in our foreign service, based on his own experiences in China, created widespread demands for an investigation of a scandalous situation that had already become a public secret. The most serious aspect of the charges, because it affects the standing of all our foreign policy in the eyes of the American people, is the allegation that our announced aims, such as those contained in President Truman's Navy Day speech, are not being followed out in fact. If this be true, then the American people do not have the real picture of the course of our policy. Public support of present declared policies will

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collapse should the suspicion gain ground that, owing to its own internal weakness, the State Department cannot carry out its promises. It is alleged that General Hurley was merely following his own policy in China and that his accusations are merely the effusions of a disappointed reactionary. Even if this be true (and a thorough investigation will give us the facts), there still remains the question whether any official of the State Department is able to pursue his own ideas without reference to the publicized program of those who have the final say in our foreign policy. In a democracy we simply must know how our foreign policy is operating, particularly when there are accusations bandied about, as there are, that some of our diplomatic representatives are "skirting very close to the edge of treason." General Hurley says he welcomes an investigation. So does the public.

GM on Strike? Having followed the course of events in the dispute between General Motors and the United Automobile Workers (CIO) since the union initiated proceedings last August, we are more and more inclined to wonder who is on strike, General Motors or its employees. Technically, of course, the employees are on strike, i.e. they walked off the job and set up a picket line; but in reality this action may be considered as a counter-measure to the Corporation's refusal to meet the union halfway. We cannot see that GM has made anything like a serious effort, such as the collective-bargaining process implies, to answer the union's arguments for a thirty-per-cent increase in wages with no hike in prices. Corporation spokesmen have referred to the UAW demands as "unreasonable," and to its supporting briefs as "Alice-in-Wonderland economics," but they have made no real answer to the union contention that the Company can pay a thirty-per-cent increase and still sell profitably at Government price ceilings. Instead they have taken refuge in what someone has wittily called "the Divine Right of Management," insisting that "selling prices and profits" are no business of the union's, or, apparently, even of the stockholders. As UAW Vice-President Walter Reuther said, replying to the latest GM brush-off, the Corporation has refused public negotiations, conciliation and arbitration. It has been cool to an attempt by Secretary of Labor Schwollenbach to intervene in the public interest. Whether GM wanted this strike or not, we do not know, but its course of action inclines one to the belief that it is not at all averse to it. The National Labor Relations Board ought to investigate the situation and let the public

know who is really on strike, GM or its employees.

Labor-Management Conference. After four weeks of discussion, marred somewhat by inter-union rivalries, the Labor-Management Conference has reached a limited area of agreement. According to Eric Johnston, President of the U. S. Chamber of Commerce, the accomplishments of the meeting are chiefly three:

1. Establishment of a semi-permanent committee to continue consideration of machinery to minimize industrial disputes.
2. Agreement on voluntary arbitration as a means of settling grievances arising under contracts.
3. Writing of a further definition of collective bargaining.

These results will not strike a country plagued at a critical time with severe industrial disputes as very impressive. Since no agreement was reached on the really explosive issues—jurisdictional disputes, collective bargaining, fact-finding boards, the rights of management to manage—there is little reason to hope that the labors of the conference will result in diminishing the number and intensity of industrial disputes. Yet this was the purpose for which the Conference was called. If the general public reluctantly concludes that free labor and free management are unable to govern themselves and demands the intervention of government, the gentlemen who have been meeting in Washington have only themselves to blame. We regret their failure to meet a clear-cut challenge to their leadership.

Austria Votes. For the second time since the end of hostilities a free election has been held in Soviet-occupied Europe, and for the second time the Communists have been overwhelmingly repudiated. Following the example of Hungary, where several weeks ago the Communists were able to gather only seventeen per cent of the total vote, Austria gave the anti-Communist People's Party a clean-cut majority in the elections held November 25. With almost all the returns in, the People's Party has won 85 of the 165 seats in the new National Assembly, the Social Democrats 77 and the Communists 3. The Red vote was about five per cent of the total cast, and it would have been even less than that had Slovenes wishing to join Yugoslavia not registered a protest vote. There is little doubt that free elections in Yugoslavia, Bulgaria, Rumania and Poland—not to mention the Baltic States—would show similar results, which is one very obvious reason why Stalin is welshing on the solemn pledge he made at Yalta. The suffering peoples of Soviet-occupied Europe are disgusted with the barbaric looting and

raping of the Red Army. Given anything like a fair chance to express their sentiments, they are certain to do what the Hungarians and Austrians have already done. Enthusiasm for Russia appears to decrease in direct proportion to propinquity to Moscow—which explains some of the nonsense emanating from "party-liners" over here.

Palestine—the Religious Issue. Msgr. Michael Abraham Assemani, representative in the United States of the Latin Patriarch of Jerusalem, has called attention to the religious issues which underlie the Palestine problem and make any one-sided solution, particularly by force, all the more dangerous. To remark that Arabs, Jews and Christians all have deep-rooted attachments to their respective shrines and holy places is not to argue against liberalization of immigration quotas for Jewish refugees. Rather it is to point out that the narrow strip of territory in question is far more important in the eyes of the conflicting parties than its economic value, geographical size or even the term of possession by each group would indicate. After the unsuccessful attempts of the Crusaders seven centuries ago to solve the problem by force, Christians incline to be reserved on the question of holy places. They will be content, if not fully satisfied, provided their holy places are protected and access guaranteed. It must not be forgotten, however, that the conflict between Arabs and Jews touches deeply the religious plane. Neither party is in a position to be wholly dispassionate on the subject, and United Nations intervention seems definitely called for. Whatever be the decision of an international commission, if the solution is to be lasting it must provide for international guarantees of the religious interests of the contending parties. Nor should Christian interests be overlooked.

Housing Industry Strike. Meeting at fashionable French Lick Springs Hotel, the National Association of Real Estate Boards received from its committee on inflation—well named indeed—what amounts to a recommendation to strike against the public unless the Government drops all proposals to regulate housing and new housing is released from all governmental restrictions. Urging the Association—which maintains a powerful lobby in Washington—to force its demands for an absolutely free market, the committee said:

We believe nothing can carry us over the housing-shortage hurdle more quickly than a plan such as this, and all plans providing for a continuance of Federal controls also would mean continuance of a housing shortage.

The "plan" referred to also includes a demand

that the Government lend every possible aid to provide adequate supplies of building materials and to increase the number of skilled mechanics available. The Government plan aims at inducing builders to provide housing for the low- and middle-income groups, at prices they can afford. Since the Government plan, now before Congress, would not put the private building industry out of business or deprive it of reasonable profits, the Association's statement can only be interpreted as an ultimatum demanding an absolutely free hand regardless of public need. The Association's plan, in substance, calls for building whatever type of houses the industry wants, at whatever prices it can get—otherwise no houses. If this is not a threat to "strike," terms have lost their meaning.

The Magnuson Bill. Out of the 184-page study of postwar scientific research, *Science, the Endless Frontier*, which Dr. Vannevar Bush submitted to the President last July, have come two Congressional bills. One was introduced by Senator Kilgore of West Virginia, the other by Senator Magnuson of Washington. The Kilgore Bill establishes a national research foundation for both the physical and the social sciences under the supreme authority of a single administrator, who of course would be a Government official. Contrariwise, the Magnuson Bill (following the recommendations of the Bush report) refers to research in the physical sciences only, and places authority over such a research and development program in a national board appointed by the President without respect for political affiliation. Influential Government officials are giving strong support to the Kilgore Bill, while scientists almost universally prefer the Magnuson Bill. A recently organized "Committee Supporting the Bush Report" has made an excellent analysis of the weaknesses of the Kilgore Bill and the strength of the Magnuson Bill. Under the Kilgore measure the Government would be in control; this would inevitably stifle institutional and individual freedom, initiative and responsibility; and the inclusion of physical and social sciences under one and the same research foundation and a single administrator would just as inevitably lead to confusion and conflict of interests. The Magnuson Bill has none of these undesirable features.

Prosecutors at Nuremberg. When it was first proposed to judge German war criminals as far as possible according to legal standards accepted in Western Civilization, our Russian allies were reported to be somewhat less than enthusiastic. The reason for this reluctance can be clearly seen in

Justice Jackson's opening statement to the Court. The Nazi defendants are to be tried for two sets of crimes which, from a legal point of view, are entirely dissimilar. Goering, Keitel and the rest of the mob are charged: a) with violating the laws of war and crimes against humanity, and b) with a conspiracy to wage aggressive war. As an integral part of this latter charge, the defendants are also accused of conspiring to seize the government, of imposing totalitarianism and the principle of blind obedience to a "leader," of liquidating all opposition, of suppressing civil liberties and breaking treaties. Now these crimes of violence, including the master crime of waging aggressive war, are not the peculiar guilt of the Nazis. Under the Communists, Soviet Russia has similarly imposed totalitarianism, demanded blind obedience to a "leader," liquidated all opposition, suppressed civil liberties, broken treaties and waged aggressive warfare against Finland in 1940. The Soviet prosecutor at Nuremberg has, indeed, been placed in a most embarrassing position. Only a Communist, whose ethics are summed up in the immoral principle that the end justifies the means, would dare to brazen the business out.

Protecting American Liberties. A certain segment of the American press, long characterized by valiant defense of "free enterprise" and the use of five or six type faces in its forthright editorials, recently brought out a neat little booklet, entitled "Snares for American Liberties." In it are gathered together articles which "expose" the "socializing" nature of numerous bills before Congress. Among other issues discussed are the Mead-Aiken and Thomas-Hill Bills providing Federal aid to education. As Catholics and others with private schools are particularly interested in this issue, it is worth noting the judgment passed on the measures, termed "socializing" and "bad" because they would distribute Federal money to "rich States." It is laid down categorically that the Mead-Aiken Bill is worse than the Thomas-Hill Bill:

FIRST—It would require twice as much Federal money for the same avowed objective.

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SECOND—The Mead-Aiken Bill, unlike the Thomas-Hill Bill, would authorize the use of Federal funds to assist NON-PUBLIC schools as well as PUBLIC schools. (Capitals not ours)

Having thus gotten into an embarrassing position with readers who patronize private and parochial schools, an effort is made to justify their stand:

There is nothing in the Mead-Aiken Bill that prohibits Federal "aid" to a "non-public" school that teaches atheism or a "political" school conducted for the Communist Party or any other subversive movement.

Are we to conclude that Catholics paying a double tax for their schools are in the latter class?

Theology and Politics. The whole political situation in the Argentine seems to be highly turbulent, and almost impossible to interpret from this distance. However, one utterance of an Argentine priest has been publicized, and it cannot be let go without comment, lest serious misunderstandings be given further currency. Speaking to a group of women who protested against the manner in which the recent Pastoral of the Argentine Hierarchy was interpreted by another priest, he is reported to have said: "If, in the explanation given, you feel there is a pronouncement favoring dictatorship, you must know that you must shut your mouths, because Jesus Christ Himself was a great dictator." Perhaps his remarks were misquoted. But as they stand they might be taken to imply that, because the Church of Christ is governed by the Pope, therefore She is by nature inclined to favor dictatorial government in temporal society. This is to be flatly denied. To hold such a position would be to err in theology, by introducing a false analogy between the supernatural order of Church unity and government and the natural order of human political society and its government.

Roman Clarity. As AMERICA has already noted (October 13), Pius XII himself sharply clarified this point in his address to the Roman Rota on October 2. He made it particularly clear that totalitarianism and authoritarianism cannot find any support for their governmental theories in the concept of ecclesiastical power. There are, he said, "no profound similarities" between Church and State, as regards their structure, their authority, and the manner of its exercise. Therefore, to argue from what the Church is to what the State should be is entirely illegitimate. Just as illegitimate, in fact, as to argue from what the modern democratic State is to what the Church should be. This latter is the fallacy of many non-Catholic theologians. It would be unsound for a Catholic to adopt it in reverse form.

WASHINGTON FRONT

THE DEBATE in the Senate on the enabling legislation for our participation in UNO, the Pearl Harbor investigation, the resounding resignation statement of Gen. Patrick J. Hurley, and the disquieting news from Iran, China and many other places, all have served to focus attention once more on the conduct of our foreign policy.

The overall picture is one of lack of clarity, confusion, cross purposes. General Hurley said that there was clarity enough at the top about our foreign policy, but dire conflict at the point of execution. It is the same picture that is emerging from the Pearl Harbor inquiry, especially since the testimony of ex-Secretary Hull.

It was freely said around Washington that the Hurley accusations call for a Congressional investigation, and one will probably be ordered before this is printed. The handsome General held that underlings in our foreign service and State Department are themselves divided, and the two divisions follow separate lines, each of them opposed to our official policy, one for "colonial imperialism" and the other for "Communist imperialism," neither for the United States.

A Congressional investigation could find some light in Carlton Hayes' recent book, *Wartime Mission in Spain*. There it will see a good example of an evolution that has been going on for some time and is gradually coming to a head: the influence on our foreign policy of 'isms and ideologies and party lines, Leftist and Rightist.

If you couple that with the State Department's almost morbid fear of public opinion, or what it takes for public opinion, you can get an idea of how a vociferous minority can awe perfectly loyal officials at the Department's various "desks" or bureaus, who are the immediate superiors of our representatives abroad. So it would be premature to jump at the conclusion that the targets of the General's denunciations are disloyal civil servants. They may be merely stupid.

But the fact remains that, while they may not know it, they are too often playing the game of foreign interests. Their fundamental error is in not seeing that our interests do not lie in choosing between Great Britain and Russia, as if we had to make a choice between one and the other.

The deep irony of it all lies in President Truman's much-applauded decision to "trust his subordinates" and "not run everything himself, as Roosevelt did." It is to be feared that many of his subordinates in the foreign service took that for a green light to go ahead and make up their own foreign policy.

WILFRID PARSONS

UNDERSCORINGS

DURING a recent Confirmation ceremony at Camp Blanding, Florida, Bishop Gerald P. O'Hara of Savannah-Atlanta said that the Church in the South has won new respect and great prestige through the example of faith and loyalty to the Church of the thousands of Catholic servicemen and women stationed in Southern military posts and camps during the war.

► In hearings on a bill providing for the rehabilitation of the Philippine Islands, Senator Millard E. Tydings of Maryland, chairman of the Committee on Territories and Insular Affairs, reported that total losses of all Catholic properties in the Philippines are estimated at \$125 million and that losses on church properties other than those belonging to the Catholic Church are set at about \$14 million.

► Word has just reached us of the death, on November 1, All Saints Day, of Father Rupert Mayer, S.J. Known as Mary's Apostle of Munich, he was imprisoned by the Nazis in 1938 for his uncompromising stand against their evil doctrines. His death at seventy was hastened by long imprisonment, malnutrition, and other sufferings of Nazi persecution.

► Rt. Rev. Msgr. Lawrence J. Shehan, the new Auxiliary Bishop-elect of Baltimore and Washington, will be consecrated in St. Patrick's Church, Washington, D. C., on December 12.

► After a ten-months tour of Europe as representative of the War Relief Services-N.C.W.C., Msgr. John P. Boland of Buffalo appeared before the House Foreign Affairs Committee to rebut the proposal to make UNRRA funds dependent on full freedom of the press in the countries concerned. "A greater obligation," he said, "that of charity, impels us to feed and clothe and house all who need these corporal gifts." Moreover, he added, "we attached no rider to our Lend-Lease shipments of war weapons."

► The suit brought in Champaign, Illinois, by Mrs. Vashti McCollum, challenging the legality of released-time religion classes because her son "was embarrassed and ridiculed" for not enrolling in the classes, will be decided shortly by a jury of three judges of the Circuit Court. In summing up his brief against Mrs. McCollum's contention, the school-board counsel asserted that the jury must decide whether public schools are to be "converted into pagan and atheistic institutions" and whether in protecting one person without religion it is right to prevent over 800 children from receiving religious instruction in the faith they profess.

A. P. F.

CAN WE DO BUSINESS WITH STALIN?

RICHARD E. MULCAHY

(The second of two articles)

What we would be building up with our money is an important question to be considered before the United States grants Premier Stalin the \$6 billion loan he is seeking. The United States is interested in building up nations whose trade will benefit the whole world, and there is some reason to doubt that Russian foreign trade, because of the peculiar way in which it is carried on, will be a benefit for the world.

If you are an American importer and wish to buy caviar from Russia, or if you are an exporter who wishes to sell Russia a locomotive or some baby-buggies, you contact Amtorg Trading Corporation in New York. For Amtorg, whose name is the Russian abbreviation of *amerikanskaya tor-govlia*, or American trade, is practically the sole agent for Soviet trade in the United States.

Amtorg compels us to reflect for a moment on what economists mean when, in speaking of foreign trade, they refer to the United States buying from Britain, or France selling to China. Actually this is just an abbreviated form of speech. Normally governments do not buy from governments, but private individuals and firms trade between themselves. But when we say that the United States sells to Russia, this is more than economic shorthand. For while a private American firm does the selling, the buyer is Amtorg, the agent for the Soviet Government. Every single item imported or exported by Russia is bought or sold by the government. E. C. Ropes, Chief of the Russian Unit of the U. S. Department of Commerce, in an official bulletin, has phrased this very succinctly: "Foreign trade in the USSR is a monopoly of the Soviet Government."

Thus the Soviets' position in world trade is different from that of ordinary importers and exporters of "free-market" countries. In the ordinary run of things, when two "free-market" traders do their bargaining their concern is only for commercial considerations: price, quality, credit terms, time of delivery, etc. There is hardly any discrimination between the traders of different nationalities. It is not the fact that a man is a Pole or an Englishman, but what he offers for an American sewing-machine, that counts when the final bargain is struck.

This is not always true when a state monopoly gets into the picture. The "economic man" then begins to broaden his personality: the State is often

motivated by more than commercial considerations. It may wish to build up friendly political and military relations with a neighboring country, so it buys copper from that country alone, even at higher prices than it would have to pay elsewhere. Or it may wish to "penetrate" into a certain country, so it sells steel to its manufacturers at bargain prices and refuses to sell to the traders of other countries. It could conceivably wish to spread a particular ideology, so it might be interested in deepening a depression in a "capitalistic" nation by selling goods in great quantities at the very time when the capitalistic markets were already glutted.

These are possibilities—Nazi Germany in the 'thirties gave us some good examples of state-trading aims and methods. If you have forgotten them, read Douglas Miller's *You Can't Do Business with Hitler*. Also bear in mind that, at least in peace time, the Nazi Government never had the complete control over foreign trade that the Soviet Government possesses.

Incidentally, it is often overlooked that in Professor Miller's best seller there are quite a few references to the Soviet Union. Besides making some general comparisons of Communism with Nazism, Miller relates some particular instances of Soviet trade methods. He tells how, when he was the Commercial Attaché in Berlin, the War Departments in Bulgaria, in Estonia and in Lithuania sought his aid to interest American machine-tool manufacturers to build factories in those countries. The reason: "They did not wish their countries' armament industries controlled by the Germans or the Soviets." He also tells how the National Bank of Afghanistan approached him to obtain American equipment: "They preferred to buy from the United States at high prices rather than take Soviet materials which were practically a gift." Douglas Miller ends the story with this observation: "They all proved to be helpless. They were all compelled in the end to submit."

Russian sources make no secret of the fact that often in the past the Kremlin used its economic power for political purposes; and not only when war clouds were on the horizon. Germany in 1924, England in 1927 and 1933, Belgium in 1930 are examples of countries that felt the harmful effects of a sudden stoppage of Russian trade because of political disagreements.

Let us suppose, however, that the State monopolist is willing to trade on a commercial basis alone. Even in this case his position is different from that of the ordinary private trader. As the sole seller of the products of a whole nation and the single buyer for millions of people, he has an

economic power greater than that possessed by the largest cartels.

Being a large buyer, he can exert a strong influence on the formation of the economic pattern in the seller nation. For instance, the State as trader for a few years can buy shirts from a nation which may increase its textile industry to fill these large orders. Then the State monopolist threatens to divert his purchases elsewhere. What can the textile producers do, but offer to sell at lower prices to keep from losing their big market?

This process was clearly explained to the members of the American Economic Association at the annual meeting in 1944 by the international authority on foreign trade, J. B. Condliffe:

Essentially these methods resemble those which are familiar to economists in the practices by which great industrial monopolies cajoled, bought or crushed independent competitors. Trade is concentrated upon smaller units so that it becomes essential to each of them while negligible to the dominant country. Once this dominating relationship has been created, not only the terms of trade but the conditions of production in the dependent areas can be manipulated to strengthen the war potential of the dominant state. There is a whole armory of technical devices available, but it is only when control of the domestic economy is absolute that economic power can be used effectively in this way as an instrument of national policy. With such absolute control even an impoverished nation-state can quickly transform its economic weakness into armed strength, provided only that its potential victims remain divided and irresolute.

Also the position of sole seller for a whole nation gives the State as Trader a great advantage. He can penetrate into a market—let us say shoes—by taking temporary losses until he captures the whole market. And when the local shoe manufacturers have been forced out of business, he—like any other monopolist—can raise the price to maximize his profits.

Any reader of the newspapers of the early 'thirties will recall the heated discussions of the time about Soviet "dumping." Russian wheat, timber, manganese made the daily headlines. I remember at the time the surprise of the wheat traders when Russia began selling millions of bushels of wheat on the world market. No one had figured that the Soviet had such a "surplus." It was only later that the world learned that at this time millions died of starvation in the Ukraine.

Not only in the United States but in all the capitals of Europe—and even in the halls of the League of Nations—a loud cry went up about the huge sales of Russian products at exceptionally low prices. It was also alleged that many of these products were made by prison labor—contrary to the provisions of the U. S. Tariff Act.

To go into all the technicalities of the discussion

as to whether these sales can rightly be called "dumping" would require an article in itself. Here it will be sufficient to state that it is difficult, if not impossible, to prove "dumping" against the Soviets, because they do not, or are unable to, furnish us with comparable cost figures. Also complicating the issue is the fact that the ruble is kept at an artificially controlled rate in the foreign-exchange market. As it was difficult to prove "dumping" in the past, for the very same reasons it will be difficult, or impossible, to prove any charge of "dumping" in the future—should the Kremlin actually adopt such condemned practices.

Lest it be thought that I am in any way exaggerating the harm that a nation with a state monopoly of foreign trade can commit against the trading world, let me quote the conclusions of Jacob Viner, Professor of Economics at the University of Chicago. In a study prepared for the League of Nations, Professor Viner, long recognized as an authority on international trade, condemns all types of direct government control over foreign trade—and especially if "carried to its utmost possible extent with respect to the transactions involved when the government is itself the trader." Against such practices he makes the following charges:

1. They tie up diplomacy closely with the detailed conduct of foreign trade and thus promote international controversy and facilitate the harmful injection of political and military considerations into trade relations.
2. They lend themselves more effectively than ordinary import duties to the application of monopolistic methods to foreign trade, to the economic injury of world as a whole.
3. They promote bilateralism in foreign trade, at the cost partly of economically superior multilateral trade and partly of the suppression of profitable foreign trade.
4. They lend themselves to discriminatory treatment of the trade of different countries for economic or political purposes.
5. They promote, or even require for their execution, the development of internal monopolies and the restriction of the field for private enterprise, and especially small-scale enterprise.
6. By placing other countries not following similar practices in a position of relative disadvantage in trade-bargaining, once established in some countries, they tend to spread to other countries.

Incidentally, the political and military power that Russia possesses in its foreign trade relations is probably a strong reason why the USSR will never be interested in completely achieving its autarkic goal.

American economists are not unaware of the great power that the Soviet has in its trade monopoly, which can be exploited for economic, political and military goals. As yet, however, they have not found any satisfactory way that we can

do business with Stalin. The best they have been able to do is suggest ways of minimizing the dangers—and are ultimately forced to rely on the good faith of Premier Stalin.

Has the Kremlin good will? Until the day comes when Premier Stalin repudiates by concrete actions the Leninist philosophy that whatever furthers Communism is ethical, it would not be very rational to rely too heavily on Soviet good will.

It is rather uncomfortable to do business with a nation whose trade position gives it all the advantages and can harm you and the rest of the world. It would be the height of folly to further this economic power by loaning that nation six billion dollars.

WHEN CHILDREN WORK

MARY J. McCORMICK

The year 1940 marked the first increase since 1910 in the number of children and young people engaged in gainful occupations. This increase was followed, in the Fall of 1941, by the first decrease in high-school enrolment that the United States has ever experienced. These statements, taken together, indicate what happens whenever employers find it profitable to use and to exploit the young persons who are attracted by the financial independence of a pay check or by the adventure that seemingly accompanies separation from home or school. During the war each of these attractions was augmented by mistaken ideas of patriotism and by over-zealous attempts to contribute to the war effort.

This combination of incentives led to an eighty-per-cent increase in 1941, over 1940, in the number of employment certificates issued to children of fourteen and fifteen in the thirty-four States that permit work at either of those ages. The number of certificates granted to sixteen- and seventeen-year-olds during 1941, in fourteen States having a sixteen-year-minimum, represented increases of from 100 to 400 per cent over 1940. The State of Illinois, which limits the work of minors to eight hours a day—including the hours spent in school—reported a 400-per-cent increase in 1943 over 1942. In 1944, the increase dropped to approximately 67 per cent over 1943. This included both employment- and age-certificates.

When these increases are stated in numbers rather than percentages they appear even more startling. Census figures for 1940 showed that approximately a quarter of a million children fourteen and fifteen years of age, and over a mil-

lion boys and girls of sixteen and seventeen, were gainfully employed throughout the country.

In April, 1944, while schools were still in session, the most reliable estimates available through the United States Children's Bureau, showed that nearly three million boys and girls, fourteen through seventeen years of age, were engaged in full-time or part-time work. Of these three millions, somewhat less than a million were fourteen- and fifteen-year-olds and about two million were sixteen and seventeen years of age. According to these estimates the number of children and young people engaged in gainful occupations tripled between March, 1940, when the Census was taken and April, 1944, when current figures became available.

In the State of Illinois, a total of 117,645 employment- and age-certificates were issued during the twelve months of 1944 against 70,000 for the same period in 1943. Reduced to monthly averages, this means that approximately 9,800 children were certified each month during 1944 in comparison with about 5,900 per month in 1943.

Appalling as these figures may be, they do not tell the whole story. They are based largely on the number of age- and employment-certificates issued by States within a given period of time, and include only those children who are *legally* employed in occupations for which certification is necessary. They tell nothing at all about the children who are employed without certification, either because no certificate is required for the occupations in which they engage (such as domestic service and agriculture) or because employers do not demand the certificate required by law.

Moreover, such figures give no indication whatever of the number of children who are employed in violation of State and Federal laws. Illegal employment, in so far as it can be explored, reached its peak in Illinois in 1943 where, according to the United States Children's Bureau, the number of violations in interstate industry—which is controlled by the Wage-Hour Act—was greater than in any other State in the union. Nine hundred and eighty-six violations were uncovered in more than 15,000 investigations throughout the State. The Illinois State Department of Labor prosecuted only fourteen of these cases, and the maximum fine of \$200 was imposed in only one case.

Commenting on this question, Governor Green stated, in his inaugural address of January 5, 1945, that the "ambiguity of certain sections of the Child Labor Law and the moderate penalties imposed for its violation have so weakened it [the law] that unscrupulous employers have committed violations almost with impunity." The state-

ment seems to indicate some recognition of the need to strengthen State controls and to tighten the administration of a law which, in spite of inadequacies and weaknesses, is the one under which the State must, for the time being, operate.

The attitude is encouraging, but those who are intimately concerned with the protection and welfare of young people know that legislation is not enough. Legal provisions will not, of themselves, solve the problems created by child labor nor will they serve to eliminate the exploitation of those children, who, under certain economic conditions, offer to the labor market a much needed source of supply. Legislation, if it is to be effective, must be reinforced by an enlightened public opinion and by a realization on the part of parents of the dangers to which their children are subjected when they work too much and too soon.

Responsibility for developing reinforcements such as these rests largely with the educators and the social workers, the judges and the officials of State and Federal departments who know the real meaning of the term "child labor" and who know the facts behind the figures that describe it.

The public needs first of all to realize that, when specialists in the field of social welfare oppose child labor, they are not opposing the idea that children should be trained and encouraged to perform constructive tasks adapted to their physical capacity and which, when successfully completed, will give the security and the independence that are so important to the growing boy or girl. These directed and controlled activities, carried on in a protected setting, are far removed from child labor or "the employment of minors at unfit ages, for unreasonable hours, under unhealthful or hazardous conditions, or while school is in session."

It is this latter description that fits the case of the thirteen-year-old girl who worked as a waitress from five o'clock in the afternoon until one o'clock in the morning, every day in the week including Sunday. It fits equally well the case of the twelve-year-old boy who worked in a retail store nine hours every Saturday and six hours every school day, from three o'clock in the afternoon until nine in the evening. Another thirteen-year-old boy and a ten-year-old girl were found to be working in bowling-alleys until eleven and twelve o'clock at night. These are the children who suffer from the dangers and deprivations involved in employment called child labor.

The above-mentioned cases are not fictitious. They, along with many others of similar character, were uncovered in the Spring of 1944. At that time the Illinois Child Labor Committee, in co-

operation with other interested groups, studied the situation in selected communities in "down-state" Illinois. The United States Children's Bureau had discovered, through earlier study, that the number of violations of the Wage-Hour Act was especially high in these communities.

Case workers in family- and child-welfare agencies see another side of the picture through their contact with the parents of these children. Such contacts very often come only when the child is showing resistance to parental authority or is guilty of some misdemeanor that has brought him to the attention of the Juvenile Court. There is something incongruous and at the same time pathetic in the way these parents so often fail to see the connection between the child's defiance of authority and the fact that, in competing with adults on an economic level, he is attaining a measure of independence that minimizes the importance of such authority.

There was, for example, the harassed and worried mother who told the social worker that her fourteen-year-old daughter was staying out late at night, was associating with companions of questionable character who were older than herself, and that she would "pay no attention" to the mother's admonitions, pleadings or threats. The mother then volunteered the information that she had falsified the child's age so that the girl could leave school and go to work.

A similar story was told to a Juvenile Court officer by a distracted father who complained bitterly that his fifteen-year-old boy was "beyond control." It developed that the father had encouraged his son to leave school and take a job, with the result that the boy's earnings were only slightly less than those of his father. The father's final comment was: "I suppose he doesn't have to pay any attention to me. I suppose he has a right to spend his money the way he wants to."

Unfortunately there is nothing unusual in stories such as these. They are repeated, almost every day, in every social agency to which such parents come. The telling of them presents another phase of the complicated situation that arises when parents, employers and the American public permit, and even encourage, children to become adults in an economic sense while, intellectually and emotionally, they are not yet ready for the demands that adulthood makes upon them.

The limited discussion offered here does not embrace the important question of the effects of child labor on the health and physical development of growing boys and girls. It offers no consideration of the moral hazards to which these children are exposed and the ways in which such

exposure undoubtedly contributes to delinquency. It does not include data on the extent to which early employment interrupts or terminates educational programs.

Each of these questions should be explored by those who have direct contact with children who work, and the findings should be presented to the public, to employers and to parents. Only when this is done will intelligent Americans realize fully that the children of America can make their greatest contribution to the nation through their presence in the class-room and not the workshop. This is true because, in the words of the late President of the United States, these children must be prepared to win "a lasting and a worthy peace."

COMMUNITY OUTDOOR CHRISTMAS CRIBS

AULEEN BORDEAUX EBERHARDT

Now that the lights have gone on again, what about planning an outdoor Christmas Crib in your community?

Never was the time so opportune for paying public homage to the Infant King as it is in these closing weeks of 1945. Everyone in America, and especially every Catholic, has great reason to show gratitude to God that the world's most devastating war is over. And what manner of thanksgiving would be more appropriate than to erect outdoor Christmas cribs in every city of the country? Then everyone could pause and give thanks to the King of Peace for the great blessing that has come to us after long years of war.

America today needs something to bring people of all faiths close to one another. Even at this writing, the seeds of suspicion are being sown by unscrupulous people who would like nothing better than to have Americans divided through racial or religious prejudices. Members of all Christian groups celebrate Christmas. Members of all religious groups, seeing the outdoor cribs, would be reminded that Christmas is the birthday of the Prince of Peace, and would be moved to pay Him homage on His Feastday.

Another angle which should be seriously considered in connection with outdoor Christmas cribs is the fact that over fifty million Americans have no religion. Countless numbers have had no opportunity for religious schooling. Many others, through no fault of their own, have never been inside a church. Americans could wage the greatest missionary campaign in all history through the simple procedure of erecting outdoor Christmas

cribs wherein the figures of the Baby Christ, the Blessed Virgin, Saint Joseph and the Magi could not fail to enkindle a tiny religious spark in the most indifferent heart.

It is not difficult for a city, a town or a neighborhood to have an outdoor Christmas crib. All that is necessary is that a group of zealous people take the lead in securing a site, collecting the necessary funds, supervising the erection of the Crib and arranging for programs of carols, talks and devotions.

Two instances will show how outdoor cribs can be erected and maintained throughout the Christmas season.

At a meeting of the Rotary club of a city of not quite twenty thousand—just before World War II—a Knight of Columbus, a Methodist Minister and a deacon of the Congregationalist Church determined to have an outdoor Christmas crib. Their first step was to contact their City Council for permission to erect a crib in the town's most central park. Then they set about securing donations and, in a short time, had over three hundred dollars subscribed. After a story in the newspapers, more and more people became interested in the project. A farmer gave them twenty fir trees to place around the crib. A lumber company donated material to build a shelter for the glass-enclosed crib with its artistic statues, its animals and palm trees. The electric company furnished the lighting equipment.

Every church in the city supplied a group of carolers for the evening services. Troops of Girl Scouts volunteered to sing during the supper hours. Several noted orators agreed to deliver special Christmas messages on the three nights preceding the Feast. Children from the local orphanage sang hymns on Christmas Eve. It is safe to say that every able-bodied man, woman and child in the city visited the crib. Thousands of out-of-town people were attracted to it, some coming forty miles.

The Christmas spirit was very real in this city, not only during the holiday season but in the months that followed—for people had grown to know and respect each other. They found that Catholics and Protestants and even those of no religion had a common bond in their love for the Infant King.

The second instance is that of the people in one neighborhood of a city of several million. One of the men thought that it would be a splendid thing if all the neighbors on his street would have an outdoor Christmas crib in a vacant lot some little distance from his home. He talked to his neighbors and they were happy to cooperate. Their crib was

not expensive; most of the statues were small. The stable was built of rustic branches which one man had secured in the country; a floodlight furnished the illumination. And the children of the neighborhood gathered each night and sang Christmas hymns and carols and there was a constant stream of visitors to the little crib.

Then the story of the neighborhood crib appeared in a newspaper, and crowds of people from all over the great metropolis came to view it. A famous tenor offered to sing a number of sacred songs on Christmas Eve. That night traffic around the crib became so dense that special policemen had to be assigned to keep the crowds moving. Hundreds knelt on the frozen ground before the Infant Saviour and prayed.

In connection with outdoor Christmas cribs, it might be said that this December of 1945 would be an excellent time to revive a custom which was becoming popular before the war, namely, that of business men devoting a portion of their window space to a religious theme. Some merchants used to put small cribs in their windows; others gave a religious painting, such as Botticelli's "Holy Night" or a famed Madonna, a place of prominence. While window space today is at a premium, a small display pertaining to Christmas would not only be the means of attracting attention to a store's goods, but it would be the means of calling to mind the Holy Child and the true significance of the holiday season.

If space permits, the entire story of Christmas could be told in window displays. On one day there could be the picturization of the Three Kings setting out across the desert. Next could be shown the coming to Bethlehem of Mary and Joseph. On Christmas Eve the entire story of the Holy Night could be told. After Christmas, the visit of the Magi could be pictured. And for a final theme the Flight into Egypt could be shown. A display of this kind would, of course, run into money. But many stores spend thousands of dollars on window displays and should not begrudge the cost of the Christmas Story.

Yes, we Catholics should lead the way back to the Christ Child this year by making use of every means within our power. Perhaps the most effective method of all is the outdoor Christmas crib. In any event, it is the kind of religious display that would appeal to the best in the heart of every man, woman and child, for no one can look upon the figure of the Infant King and not be moved.

So, let's have a multitude of outdoor Christmas cribs this year and blazon to the world our gratitude that the peace of the Christ Child has once again come to a war-weary world.

CHINA'S HARD ROAD TO DEMOCRACY

HARRY W. FLANNERY

During the war some American traveler was always returning from a trip to the war fronts to report on GI opinion; and strangely enough, the service men always had the same ideas as the traveler had before he crossed the ocean:

I have come back from a 40,000-mile trip, but my report is at least different. Some of my ideas have been changed. I left the United States thinking that the hope of China might lie more in the Yen-an Government of the north, "which was not Communist really," than in Chiang Kai-shek's Central Government. I came back convinced that our policy in China has been based on an understanding of the realities of the Chinese situation.

I liked the Chinese. I felt that they were worthwhile people, because they were optimistic and liked to joke. They liked the Americans, too. I remember walking down a street in Chengtu, as the Chinese stopped, became a crowd and pointed laughingly to three young American soldiers pulling the rickshas themselves with the coolies as the riders. It was in this same town, from which the B-29's took off in the first raids on Japan, that one American soldier fell out of his ricksha as it hit a bump. The coolie was afraid he would be beaten. The inevitable crowd collected, and watched anxiously as the young man picked himself up. The coolie helped brush him off, and then braced himself for the punishment he was certain would come. But the GI merely patted him on the back, gave him a cigarette, tossed a few out to the crowd and, as he climbed in again, raised his thumb upward and cried, *Ting Hao*.

The Chinese have responded to this spirit and to the aid we have given them in fighting the Japanese. They do not all know that the Stillwell road was built over terrain that the experts had said was impossible, and few except leading officials have known the hazards of "flying the Hump." There is only a superficial knowledge of the way we have trained their fighting men in combat tactics, firing artillery, flying and servicing planes, and driving and servicing trucks. Only a few know how old China hands among the military have advised Chinese officers in strategy and tactics, and how we have helped break down the barriers that had kept some Chinese Generals from cooperating with others. In bringing about better military unity we also promoted national unity.

The Chinese people did not know all about our aid. They got some idea from the stories they read

and the pictures they saw placed in their newspapers by the OWI. The OWI picture weekly, with the second largest circulation in Free China, showed such pictures as General Sultan decorating a Chinese soldier, and American officers teaching a Chinese group how to fire a 105. OWI motion-pictures and slides showed the news and told about the United States before so many persons that they had to be placed on both sides of the screen. As a result, our army cars were cheered and *Ting-Hao'd* everywhere we went, and Governors, Generals and the Generalissimo made us guests.

In China, as you talk to the press you realize that most of them there, as everywhere, tend toward the Left in their sympathies. I do not mean to say they are not sincere in their attitude, but this does explain some of the angles we get on the news. Most expressed themselves against United States Ambassador Hurley and for the members of the State Department who had been replaced. They leaned toward Yen-an, criticized Chiang.

But as I talked with more people, including a representative of the Eighth Route Army, I began to suspect that my inclination toward the Communists had resulted from a sympathy for the Chinese people and a failure to understand the difficulties of realizing a united democracy in China. I was one of those who were all too ready to believe that the Yen-an Government was really a democracy, because I wanted it to be that. I had yet to learn that Yen-an did not admit freedom of religion and had killed and ousted priests, and that it had no freedom of the press although Chungking has a Communist paper. And each was a one-party government.

We in the United States have a bad habit of presuming that the democracy we have can be given to other people anywhere immediately. We forget that a democracy can be successful only when the people are able to assume their responsibilities. The franchise, for instance, which is only one right in a republic, depends upon the people's having the means and ability to choose wisely. The means that we have in this country, a high degree of literacy and perfected means of information in the press, the magazines and radio, are not available except in limited numbers in the main populated areas of China. There are few telephones and telegraph facilities. The only railroads have been in the coastal regions, and these are less than two per cent of the trackage in the United States, area for area. The roads are the worst I have ever traveled anywhere, the terrain largely mountainous. And the main transportation has been by ox and manpower.

You cannot expect to set up a democracy in a country like that—almost twice as big as the United States—just by decree. Further, China was not even unified. She has been and still is, to some degree, made up of a number of areas, each with its own army and its own squeeze, and jealous of both. Chiang had promoted some unity; the war has added to that.

What is more, it was not completely reasonable to insist that China start a democracy in the midst of war, while other democracies, such as Great Britain, even suspended elections during the war.

Within China, especially central China, you also gain confidence in Chiang Kai-shek, a confidence that is now given new impetus by the latest change in the signals for those who try to follow the Party Line—the friendship pact between China and the Soviet Union.

CATHOLICISM AND THE U. S. NAVAL ACADEMY

CECELIA M. FAHY

Of the thousand-odd young ensigns tossing their white caps high into the rafters of Dahlgren Hall at the United States Naval Academy graduation, this past June, approximately one-sixth were Catholics. Graduating first in the class was a midshipman from Racine, Wisconsin, the product of Catholic grammar-, high-school and two years of college (Marquette) education. In the line-up of those preeminent in both academic and military accomplishments during their three years at Annapolis the percentage of Catholics was very high. In practically every instance the man thus achieving prominence was a faithful and intelligent member of the Catholic Church.

Naval traditions regarding religion are good. The sea-faring man has usually before him so vivid an experience of the might and majesty of nature that he cannot but refer to the might and majesty of the Author of nature. Yet common estimate tends to the opinion that, at least among an older generation, the loss of the Faith by Catholic Naval officers was high. There is a degree of truth in this assumption, at any rate to the extent that not a few older Catholic officers left off the practice of their religion until declining years.

The causes of such defection were at least fourfold—beginning with the lack of proper religious instruction as a youth, and particularly during midshipman years; including the hazards of mixed marriages, and a special temptation to practise artificial family limitation; and closing with the

fear that Catholicism might prove a bar to advancement. Over all was the basic factor that, with an extreme paucity of Catholic Chaplains in the Navy, the inability to attend Mass and the Sacraments while at sea quietly grew into a habit that followed the officer on land.

Of these hazards to Catholicism in the Navy, the first and last have practically fallen into desuetude. Adequate religious facilities are now available to the Catholic midshipmen at the Academy. There are two Catholic Chaplains whose sole duty is to look after the spiritual interest of the midshipmen, officers and enlisted men. On Sundays, the midshipmen march out to Saint Mary's, the Catholic church in town, in two battalions, one to the seven-o'clock, a second to the ten-o'clock Mass. There are always three or four confessors at their disposal; and the attendance at Communion is surprisingly high. During the week, Mass is said in the Naval Academy chapel on Monday, Wednesday and Friday mornings at six o'clock; and every day at that hour during Lent. Despite the fact that it means a sacrifice of three-quarters of an hour's sleep, a good proportion of the Catholic middies take advantage of this privilege. Most of them receive Holy Communion.

Conducted by the Redemptorist Fathers, Saint Mary's is as old as the Academy itself, the present church having been constructed in 1853. It is a definite part of Naval Academy traditions. The two Catholic Chaplains attached to the Academy are Redemptorists dwelling in Saint Mary's. Under an arrangement similar to that at West Point, they are not regularly commissioned Chaplains, but are fully accredited to the Academy, having ready access to the personnel both of the Academy itself, the Naval hospital and the various stations connected with the Severn River Naval Command.

There is a strong, well organized Newman Club at the Academy, which meets officially every second and fourth Sunday of the month, and provides prominent Catholic speakers. These meetings are open to "all hands." They are usually very well attended; topics dealing with marriage, birth-control and politics drawing the largest gatherings, particularly among the non-Catholics.

The club sponsors several informal discussion groups. The current topic of interest is the life of Christ, using Father Stedman's edition of *My Daily Reading from the New Testament* as a text. In the interest of helping to reduce the incidence of mixed marriages, informal dances are conducted in Saint Mary's Hall—principally for the "Plebes"—to which the young ladies of the surrounding Catholic colleges and Newman clubs of

Baltimore and Washington are invited. The Newman Club likewise sponsors a Catholic choir that is struggling manfully to master several Gregorian Masses and motets. Learning how to serve at Mass has become an absolute must for all Catholics at the academy.

Of special interest is the annual Midshipmen's Communion breakfast, held in the late Fall—usually on Thanksgiving Thursday—and presided over by a prominent ecclesiastic. During the first three years of the war this was allowed to lapse; but it was reinaugurated on the second Sunday of December, this past year. His Excellency, the Most Rev. William T. McCarty, C.S.S.R., of the Military Ordinariate said the Mass, and gave the address at the breakfast. The midshipmen attended the seven-o'clock Mass that morning, and were led to the altar by Governor Herbert R. O'Connor and Rear Admiral Albert T. Church, USN, as well as by a large group of prominent officers and professors. In June a smaller affair was held for the graduates and their parents.

The fear that Catholicism may prove a hindrance to one's advancement in the Navy is now fairly well belayed. That at the present moment none of the outstanding fighting Admirals happens to be a Catholic is a sheer accident of fate. Had the war broken out at almost any other time, the situation would have been different. For one thing, Dan Callaghan, killed on the *San Francisco* in the battle off Guadalcanal in November, 1942, would certainly have been among the top four or five naval victors riding into Tokyo Bay. There are a number of excellent Catholics among the junior Admirals just winning their stars. In the last war, of course, several of the most outstanding sea-warriors were Catholics, including Admirals Raby and Benson. In the present war, Catholic graduates of the Academy have more than upheld their percentage among heroes.

The Naval Academy at Annapolis is now just past its hundredth birthday, having been founded in October, 1845, under the auspices of George Bancroft, then Secretary of the Navy under President Polk. The victory over Japan lends special emphasis to the centennial of an institution that has furnished the men who have directed the nation's sea power in so splendid a fashion. The realization that Catholics among the Academy's graduates have partaken so fully and efficiently in the achievement of such masterly results is a matter of pride for the Church. It is likewise an assurance to Catholics thinking of making the Navy a career that one can be completely faithful to his religion as well as to his country when preparing for, and serving in, the greatest naval force afloat.

UNO PARTICIPATION ACT

The bill now being considered in the Senate, called "The United Nations Participation Act," is very simple in intent. It merely seeks to bring our foreign-policy procedures into line with the general commitments which this country undertook in ratifying the United Nations Charter. The bill creates no new international obligations, but is only the legislative implementation of policies already pledged to the world in a solemn treaty. It is purely domestic legislation defining the powers of the President in respect to the fulfillment of the rights and duties of this nation as a Member of the United Nations, and defining also the rules which should guide the conduct and policy of our own delegate on the Security Council.

Although some Senators would like to regard this bill as a treaty, requiring a two-thirds vote, the bill is clearly valid with the majority of both Houses concurring. There is no question as yet of any agreements pledging certain quotas of military and naval forces. These agreements are to be negotiated with the Security Council, and the Administration has already announced that they will not be presented to Congress in the form of a treaty. Our ratification of the Charter was not a treaty to make a treaty.

This bill should be passed with a minimum of amendments. No one suggests that the bill should not receive due scrutiny in Congress like any other piece of legislation; or that it should not undergo whatever amendments the majority think should be added. For instance, the Senate is perfectly within reason and justice in taking precautions to guarantee that Congress be adequately informed in each international crisis. For measures can conceivably be taken by our delegate on the Security Council which might call for the full war powers, which Congress alone can give by its declaration of war.

But debates over amendments on this bill have already degenerated into a debate on an issue that was to all intents and purposes settled in the Senate by a vote of 89 to 2 on July 28. Such conduct cannot but damage American credit abroad. Our influence is in proportion to our reputation for standing by our announced policies. If the impression gains ground outside of this country, as a result of apparently re-opening a closed issue, that we cannot be counted on, there can only result confusion and loss of prestige.

Senator Wheeler, for instance, voted with the 89 on July 28. Yet he now announces that he will not vote for the Participation Bill. He professes to

see no inconsistency in such a stand. But whether the Senator from Montana sees any inconsistency, the rest of the country and the world may rightly ask themselves if a solemn treaty engagement means anything to the United States Senate.

American good faith (and good sense) is being put to the test through the United Nations Participation Act. Our readiness to make the necessary administrative and legislative arrangements consequent upon our ratification is a measure of our intentions to keep our international commitments. The Act should pass, promptly.

BUSINESS ETHICS

ONE OF THE FOUR greatest newspapers, which prides itself on its economic "orthodoxy," has been conducting ever since V-J Day a relentless crusade against the temporary maintenance of price controls. It argues that the alternative to the immediate return to a "free market" is "black market prices and a smaller volume of supplies as producers refuse to go into production or to send their products to the market at what they consider to be low prices."

Beneath this cold economic reasoning lies, of course, an admission of the moral bankruptcy of large sections of American business, although the editorial writer seems to be unaware of this implication. He is saying in substance that it is foolish for the Government to attempt to set fair prices when demand far exceeds supply. "We will continue to have black markets," he affirms, "as long as prices are fixed below levels which would be warranted in a free market." In other and plainer words, human greed will have its way, price ceilings or no price ceilings, and producers either will shut down until they are free to charge whatever the traffic will bear, or they will send their goods to the black market.

The pity is that the editorial writer is correct in his analysis. Producers are holding back goods—and some of them frankly don't care whether their workers strike right now or not—or are sending them into the black market. There have been twice as many criminal prosecutions for over-the-ceiling sales of food since V-J Day as there were in any previous three-month period.

It is, indeed, a melancholy spectacle to see a great newspaper accept these developments as the normal effect of economic laws and call upon the Government to avoid them by granting avaricious businessmen full freedom to exploit

shortages created by the war. How far we have strayed from the traditional idea of "just prices" and the supremacy of morals even in the marketplace! It is bad enough that an influential newspaper should argue for the removal of all price controls in the name of "economic law." It is tragic that in making the argument it should be totally unaware of its moral implications.

IMMACULATE

Today's Feast—the Immaculate Conception—has very fittingly been chosen as the Patronal Feast of our country. This yearly reminder of the uniqueness of our Blessed Mother's privilege brings all the more vividly before us the root weakness from which stem most of our present ills, the fatal flaw that time and again has wrecked so many hopeful human dreams.

There is a vast reservoir of good will in our country. We began as a nation "dedicated to the proposition that all men are created equal." If our practice has too often lagged notably behind our principles, it still can be said that we have created an American tradition which is—perhaps one should say was—one of the brotherhood of man under the Fatherhood of God.

That "perhaps" is born of the reflection that as a nation we have been living off our Christian capital; and that the capital is now running dangerously low. Our very success with the material and political structure of our nation tends to make us forget a central truth of Christianity, the truth that today reminds us of—original sin.

We have indeed among us many of those "men of good will" whom the present Pope has so often and so earnestly exhorted to help in the building of a better world. But a better world must be built upon better men; and it is good for us to recall, once a year at least, that good will is not enough. Good will alone can never heal the wound our nature received in Adam. Our temptation is to think that it can; to seek human brotherhood apart from the Divine Fatherhood. Mary's Immaculate Conception shows us that human perfection depends on God's grace and is achieved only through complete submission to God's law. "Recognition of God and His law" is not a magic formula which will solve all our problems; it is rather the essential prerequisite for solving them at all. The hard work and hard thinking that our problems call for will then be guided by the law of God and aided by His grace.

HOUSES FOR AMERICA

AMERICANS today face a housing crisis unparalleled in the nation's history. In the face of the all-too-evident national housing shortage, long-suffering American families who lack decent housing have a right to know what goes on and what is being done to remedy the situation. In a country which boasts of its "opportunity" and its adherence to "free enterprise" they should not have to go through life looking in vain for a reasonably priced, easily financed home within their means, or else pay exorbitant rents or live under substandard conditions. If private ownership and decent family life mean anything, then the housing jam must no longer be tolerated.

By the end of 1946 it is estimated that 3,400,000 new families will lack housing. Approximately 3,000,000 of these will be families of veterans who married during or just after the war—now reduced to finding a refuge with their parents or "in-laws." Besides the demands of "new" families, some 7,000,000 urban dwellings, according to the 1940 census, are substandard and need replacement. In the same year, three and one-half million non-urban homes required replacement. During the war further deterioration and impossibility of replacement have added to this number.

Conservative estimates indicate that the nation will require about one million new homes a year until 1955 just to catch up on the backlog of demands and to replace substandard and obsolescent dwellings. Each year this means approximately 420,000 new units for the upper-income groups (able to pay more than \$40 a month), 480,000 units for middle-income groups (paying \$20 to \$40 a month), and 360,000 units for low-income groups (paying under \$20 a month).

The present deficiencies actually amount to an indictment of the methods employed by the housing industry. The boom-bust, opportunist policy of its less social-minded members has never taken into full consideration the actual housing needs of the public. In the peak years during the 'twenties, when the building industry was booming and prepared the way for a building crash by saturating the market with certain types of structures, there were never a million non-farm dwellings made available in any one year. The lower-income groups were especially neglected. The present situation calls sharp attention to the fact that if many builders and realtors were more conscious of their public responsibility and less intent on ever-greater profits at any cost, we should not now be facing the acute shortage of decent dwellings.

Builders and realtors profess grave fear of inflation. Yet they clamor loudly for the removal of all governmental controls over prices of material or of finished houses. They object to public housing for the low-income groups yet have been busy raising prices on homes ever since restrictions were lifted in October. The industry wants government assistance in securing materials and skilled workers but will accept not the slighted supervision. Builders' and landlords' follies after World War I and the construction slump of the 'thirties are forgotten in the hope of new profits. Meanwhile a lobby in Washington works on Congressmen, and propaganda is inserted in papers to make sure no government restrictions or housing program will interfere with the new building "boom"—and subsequent "bust"?

GERMAN UNIVERSITIES

WHAT will be the future of Germany's universities? What can we, in this country, do for their rehabilitation now that the Nazi wave has washed past and left its slime upon their doorsteps? These are questions which touch the heart of Allied policy in Germany, and that for many reasons affect us as Catholics in the United States.

"We in Germany," said a German delegate, Father Vermehren, at the meeting of the executive bureau of Pax Romana (international student secretariat) in London on August 1, 1945,

... shall need, in the years to come, the continuous and intelligent and concentrated efforts of the intellectual laity more than ever before. . . . But the laity will only be able to tackle these immense tasks if it is intelligently guided and inspired with the spirit of sacrifice and cooperation by a sufficiently large group of exceptionally able and devout men and women. Most of these will have to come from among the university students.

This is not a question solely of affording material relief to students and their faculties. There is the more basic query as to whether the German universities will succeed in liberating themselves, with whatever aid we may be able to afford them, from the shackles of professorial royalism, of state subservience and of nationalistic liberalism which are their inheritance from the past, and seize the opportunity which now presents itself to integrate their thought and teaching into the full current of Christian and western civilization.

At a recent gathering in New York of Catholics interested in international university problems, Professor Goetz Briefs, of Georgetown University, stressed the urgency of the issue:

Germany today is the frontier between two civilizations, between Bolshevism and what is commonly called western civilization. . . . The German regions occupied

by the western allies have a Catholic majority, and are the heartland of the old Germany which through the centuries was stamped by the Mediterranean and Catholic civilization. . . . To win the western parts of Germany back to the full influence of Christian and western civilization is to an eminent extent the task of the universities. They can fulfil this task only after a spiritual reorientation.

"If the new German generations grow up in a milieu of resentments, destitution and despondency, without moral and material help from the outside," observed Father Luigi Sturzo recently, "the average result will be very disquieting. Many of them will be extremists, rebellious, anarchists."

At the present time there is a vast diversity in the condition of the various universities. Some, like Heidelberg, appear to have gone over in great measure to the Nazis, while, for instance, in the University of Freiburg in Breisgau (in the French zone), not far from Heidelberg, a great part of the teaching staff remained unaffected by Nazism. Such men as Böhme, Eucken, Sauer (theologian), Schnabel (Catholic historian), are cooperating with the French authorities in the reconstruction of education. Against the poor record of some professors and students stands the heroic resistance—even to martyrdom—of the Catholic students of Munich.

Among possible plans for the rehabilitation and spiritual orientation of the German universities are such suggestions as the following. Their self-government should be restored, so that they will be independent of the State's domination. A healthy international spirit should be fostered, so that the present spiritual isolation of German youth, a result of the iron Nazi repressions, can be broken down. This would be aided by exchanges of students with other countries. Chairs for *Weltanschauung* or general philosophy of life should be established, these chairs to be filled by Catholics and orthodox Protestant professors, who would lecture on the Christian tradition and Christian cultural values. Some means should be found, as by some system of residence in colleges, to bridge the dangerous gap which now exists between the strict discipline of the German home and the lawless liberty of the full-fledged *Akademiker*. Catholic student fraternities should be revived, but purified and remodeled on sound lines.

These are but a few of many measures urgently needed to fill a menacing moral and intellectual vacuum. The time to work on this matter is now, with the aid of that minority but spiritually vigorous percentage of Germany's youth who have kept their Christian faith throughout the trials of the fiery furnace.

LITERATURE AND ART

CALIBAN AND THE CRITICS

LOUIS F. DOYLE

"REALISM IS THE RAGE of Caliban at seeing his own face in the glass. Romanticism is the rage of Caliban at not seeing his own face in the glass," said Oscar Wilde—with a definitive, languid yawn. He was more than usually fatigued.

Fr. Gardiner (*Battle of the Critics*, November 10) admits that he leans to the side of the angels, Adams and Co., who desiderate an American novel that will "tell the truth but tell it nobly" and not "merely report life," as has been the practice since the 'twenties. So do I—but with a reservation: I should like to know the motives of my fellow-travelers before I tag along. The motives I have in mind are not conscious motives; we are "often moved by passion, and fancy it is zeal." This is especially true in the misty region of esthetics, where "ignorant armies clash by night."

One need not accept the whole Farrell platform to feel the sting of truth in his charge of "Frightened Philistines," a truth historically demonstrable from the evolution of the English novel which we inherited. I very much fear that Mr. Farrell may have a bear by the tail and that we all may have to climb a tree, not excluding Mr. Farrell.

The novel is only a small sector of a much larger front: the whole Puritan attitude toward art, its origin and nature. Matthew Arnold's "Philistines" were the morbidly pious, utterly materialistic, beauty-blind English middle class, who rose to power a century ago. Equipped with book-learning and sometimes genius, they invaded the novel, then the most lucrative literary form and, under pressure from their own Puritanism and that of their following, imposed upon it their narrow, arid morality. From *Pamela* (it began that early) to *Tess of the D'Urbervilles*, no English novelist, with a few conspicuous exceptions, both understood and respected the true function of the most social and corruptible of all literary genres.

The "novel with a purpose," a purpose other than that for which it was intended, is a peculiarly English product. The most nearly omnipresent purpose was moral teaching, but there were many others. The Victorian novel became a container for preachments philosophical, social, educational, political, or whatever. This is Puritanism in art. No true Puritan can conceive of any purpose other than a *useful* purpose for anything. But art being, almost by definition, *useless*—not *worthless*, it is *priceless*—it is easy to understand how the novel would inevitably be denatured under English hands.

The American novel has weathered Puritanism much more successfully, yet, paradoxical as it may sound to hard-boiled ears, the disease from which the current novel is suffering is still Puritanism, *but* Puritanism in its last stages, which is, notoriously, futility, frustration, nebulosity, sterility. Our run-of-the-crop fictionists, having learned from science that to marshal and mold facts to achieve a preconceived purpose is wrong, can only record facts. Our Victorian ancestors could at least interpret their phenomena—and did, with a vengeance. We can only botanize and call it realism. Caliban has tired of the glass, smashed it, and wandered off to note and report that there are some hundreds of shellfish and acorns on the Island.

A great novel is a thing of beauty and, as such, something with which the Farrells and the Lewises have no more right

to meddle than the DeVotos and the Adamsses have a right to judge it in *their present state of soul*. We are Philistines all, the inheritors of a centuries-old hatred of beauty as something frivolous, dangerous, if not downright immoral. There is no adjective in the language quite so utterly damning as "arty." Mention art to your true Anglo-Saxon and he will squirm as if he suspects you of a premeditated assault on his virginal purity. Ireland is kinder to snakes than we are to artists. Witness the exodus of self-exiled poets and painters from England and America during the past century.

There is something almost grotesque in the mystification of our critics, living as they do in the valley of the shadow of the Anglo-Saxon tradition, when they set out to discover what is wrong with the novel. Why restrict the question to the novel? Beauty is a kingdom into which we shall not enter until we have done penance, experienced a change of heart, become as little children, and are content to begin with the primer of the thing, the first lesson being a love of it, the second a reasonable love of the human race. If one were to say that Mr. Sinclair Lewis and Jonathan Edwards had anything in common, he would probably be told that they are at opposite poles. But opposite poles have this in common: they are both poles, and Mr. Lewis and Mr. Edwards have this in common: a virulent contempt for the human species. Mr. Lewis is merely a Last Puritan who writes books.

The most benevolent view any Puritan can bring himself to take of Art is that of a condescending, half-contemptuous tolerance. Bedeviled by a bane fear that art is immoral or, at best, unworthy of his serious effort, he feels constrained to apologize for showing any interest in such a bagatelle as, say, the novel. A "writer fellow" was "not quite a gentleman" in Victorian England. The idea that art is its own splendid and all-sufficient reason for existence is utterly incomprehensible to the Philistine mind. Until he can allege some "serious and useful" purpose in cultivating art, even if it be only self-amusement, he feels ashamed. This explains the phenomena of Thackeray and Dickens, the one with his endless pose of a dilettante toying gracefully with fiction as a medium of moral teaching, the other with his tiresome pretense that the whole *ratio entis* of his novel is sheer moral indignation at social ills.

The modern Philistine, faced with the same challenge, takes refuge in a more prosaic apology: it is just his way of making a living, trivial as it is; in short, he writes for money, more virilely, "dough." And when Beauty refuses to play Audrey to his Touchstone, he wonders, with an oath, what can ail the wench? I'm afraid it is just this: she is not a wench.

It is a constant surprise to learn how little known the origin of Puritan hostility to art is. It is least known to Puritans themselves. The glib dictum that Puritanism is merely an attitude of mind that arises from a certain temperament is a half-truth at most. This antagonism is definitely due to a doctrinal basis which has largely been forgotten and has become a true fetich, a tenet for which the reason has been lost. It is that appendage to the First Commandment, which runs:

Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth (Exodus: 20:4).

This appendage now constitutes the non-Catholic Second

Commandment, and if interpreted literally, as the Philistine mind is prone to do, there is an end of art, though its intention was nothing more than a prohibition of idol-making. If extended one degree further, it stamps sculpture, painting and the decorative features of architecture with Divine disapproval. Extended one more degree, it can be made to include the representative arts: drama, music, and even letters. It is a striking fact that the Arabs, who made such important contributions to science and philosophy, had no sculpture, no painting, and no decorative design save geometrical patterns. The Arabs borrowed heavily from Judaism. Apparently, they interpreted the above commandment literally, a lone exception being made in favor of *arabesque*: foliage, flowers and fruit, sparingly employed as decorative motifs in an arresting architecture.

Similarly, the Puritans drew their religion almost wholly from the Old Testament, setting their joyless faces against all violations of their Second Commandment in the form of art. Later, the Scriptural sanction forgotten, they shunned art for the simple reason that it was expression of joy, which was not conducive to salvation as they understood salvation. And that circle was wide enough to include even literature and its ally, the theatre, the devil's own temple when on earth. The long and tedious process by which a real distinction was seen between fiction and a lie was not hastened by the philosophical incapacity of the Puritan. This is not to be wondered at, however, since even Plato felt the same difficulty.

When the Puritan middle class decided to espouse the novel, they were, as has been noted, half ashamed of the *liaison*, and the offspring of the unholy alliance was a creature of slovenly structure and shambling gait. How could it be otherwise? The swashbuckling contempt the English novelist has always shown for technique, form and style is the inevitable consequence of his religious heritage. What Englishman, until the awakening to the supreme importance of these principles came with Stevenson and Henry James in the late 'nineties from France, ever slaved at his art with the self-immolation of a Flaubert or a Maupassant? The beginning of the deliverance of the novel from the bondage of serial publication was begun by the American-born artist, Henry James. Only then did it cease to be an interminable, essay-spangled chat between Mrs. Grundy and "Dear Reader," a chat in which Mrs. G. played Divine Providence to a set of creatures which had no more human significance than so many algebraic symbols.

Fresh from a re-reading of *Bleak House*, I beg to report that, of the horde of characters in that masterpiece of confusion, there is just one who has a mature mind. It is the "villainess," Lady Dedlock. I wonder what has happened to Dickens' human values? And yet, let me remind those who desire a "lift" in their novel-to-be that even Thackeray confessed that he wept copiously over the death of Little Nell. Evidently, there was a "lift" in the Victorian novel for the Victorian reader. Reverting to Mr. Farrell's "Frightened Philistine," though it is no doubt too soon to judge, there is at least the possibility that what Adams and Co. are feeling is a few twinges of Victorian lumbago brought on by the realistic drizzle. If so, I fear that any new trail they might blaze would only prove a circuitous return to something worse, to the Novel Plus, the Plus representing that something more, or other, or superadded, which was the Puritanical perversion of Pure Novel. Pure Novel is an illuminating criticism of life presented with skill, intelligence, tolerance and love. My best modern instance is *Strange Fruit*, by Lillian Smith, in which the great social problem treated is submerged in the humane handling of the human factors

in the problem. There is a sentence in the Preface to *The Cenci* which all novelists might take to heart:

The highest moral purpose aimed at in the highest species of the drama is the teaching of the human heart, through its sympathies and antipathies, the knowledge of itself; in proportion to the possession of which knowledge, every human being is wise, just, sincere, tolerant and kind.

This is applicable to the novel as well.

After fifteen years of fruitless endeavor to reopen England's eyes to beauty, Ruskin perceived that he had mistaken a symptom for the disease. The disease was middle class, materialistic Philistinism, under whose Midas-like touch everything turned to gold—and ugliness! Our case is less desperate: we at least know that we have sold our birthright for a mess of dividends—or I hope we do. Nor can we cure ourselves. In our present state of soul we can only turn to those who have not apostatized from the true esthetic faith, and learn from them. I would say that, in the novel, they would be the best of the Continental writers. We have head enough; it is the heart that is wrong. Perhaps we have not lived long enough or suffered enough to tell painful, ugly, grotesque truths and to transfigure these by the mellow wisdom and the humane tenderness of the author of *The Cherry Orchard*. In the midst of a paper shortage, we continue to announce, as if they were major discoveries, that there is no Santa Claus and no stork.

Pegasus is a strange animal. He will neither be fenced in nor hitched to any alien chariot, and let any rider but one who loves him for his own sake attempt to mount him and he will turn into something dangerously resembling a Missouri mule.

ROSE OF THE HEDGEROWS

(Normandy, 1944)

Lord, let my youth be like the wild red rose
Beside the missal there—hung in a glass—
Plucked from a shell-torn hedgerow to adorn
The tented altar at a soldier's Mass.
You made it lovely—yet it gave the thorns
To murderous hands in far Jerusalem.
Mocking they bound and struck your bleeding brow.
The soldiers did it. I was one of them.
Now, pruned of thorns, it brings to Calvary
Its last full fragrance. Now it crucifies
Itself. It blushes on the holier vine,
And, thirsting with You, bows its head and dies.

LIEUT. WALTER L. GREENE

GREEN HARVEST

Lord, shrive and rinse even the leaves
Of what a faulty spring achieves,
When birds break through sooty skies
In search of some green paradise.
All thrifty things on the pear-boughs
Have found brown corners under mows.
The grape bursts and ripe gourd
Is running your autumn wounds, Lord.
Soon the hail and the hard rain
Shall punctuate the fields again.
The fire-fall of leaves will burn
The burrowed root and the forest fern,
But when every leaf has failed the eye
Firm hemlocks grow along the sky.

ROBERT DAVID O'BRIEN

BOOKS

TWO LITERARY STUDIES

THE QUESTION OF HENRY JAMES. A collection of critical essays. Edited by F. W. Dupee. Henry Holt and Co. \$3.75

A FELLOW OF INFINITE JEST. By Thomas Yoseloff. Prentice-Hall. \$3

THE LAST QUARTER of this vintage year for James has brought forth Mr. Fadiman's anthology, *The Short Stories of Henry James*, Philip Rahv's reprint of *The Bostonians* and, latest harvest of the bumper crop, this compilation of twenty-six critical essays (the dust jacket, with uncharacteristic modesty, claims only twenty-five), ranging from Thomas Wentworth Higginson's 1879 estimate to F. O. Matthiessen's 1944 analysis of *The Ambassadors*. Every conceivable facet of critical opinion is represented, both for and against: nationalistic, esthetic, positivistic, technical, economic, Freudian.

Only one is missing, although both T. S. Eliot and Professor Matthiessen more than hint at it in their respective contributions: the traditional value-judgment that considers, among other things, ethical orthodoxy and theological vitality. The more the pity, too, since a great deal may be claimed for James in this direction; and without an evaluation of his sense of supernatural good and evil his achievement seems curiously incomplete, so much so that his more ardent worshippers do not really make out the best possible case for their idol. It would have been easy to remedy this omission; even if Chesterton's remarks on *The Turn of the Screw* appeared too sketchy for inclusion, surely one of Graham Greene's two essays might have been chosen. Also, the most brilliant of all discursive studies, Rebecca West's *Henry James*, merits more than a bare mention in the appended bibliography.

The book will assist the student of James to make up his mind between H. G. Wells' indictment of the typical James novel as a brightly lighted empty church on the high altar of which "very reverently placed, intensely there, is a dead kitten, an egg-shell, a piece of string," and Miss West's ecstasy before the central masterpieces as "a succession of jewels, great globed jewels of experience, from which marvellously conceived characters gave out their milky gleams or fiery rays." Such are the Jamesian ambiguities and ambivalences; however, a reader may choose to take up a middle ground between the angry claymores of contending Jacobites and anti-Jacobites; he may thrill to the legitimate claims of James I, salute the banner of James II, and become somewhat bored with the importunities of the Old Pretender. In any case, he can feel free to reject Edmund Wilson's fantasy on a fantasy in his Freudian exposé of that greatest of psychological ghost-stories, *The Turn of the Screw*. It is enough for the Viennese theorist to have slain romance; we need not tolerate his reverse exorcism of that chilling pair of ghouls, the dead governess and her damned lover, Peter Quint.

Mr. Yoseloff's book is the second biography of Laurence Sterne to be printed within the last eighteen months. It does not, like its immediate predecessor, issue from a University Press; indeed, its publishers are careful to disclaim any academic taint by advertising it as the "first popular life of the creator of *Tristram Shandy*," an appropriate enough project to undertake in behalf of the eccentric eighteenth-century clergyman with the "sharp, satyr-like quality" of feature that Mr. Yoseloff notices in the first Reynolds' por-

trait that, incidentally, to the contemporary reviewer seems an antic cross of Voltaire and Harpo Marx.

In keeping with his intention, then, Mr. Yoseloff retraces the familiar terrain of Sterne's life and loves, with the proper emphasis upon the Shandyeans (*Shandy*: broad Yorkshire for odd) accents in Sterne's own family: his father, mortally wounded by a fellow officer's sword in a duel over a goose on Gibraltar Rock; his mad wife fancying herself the Queen of Bohemia and humored in the fancy by a philanderer husband; his own dead body, at least according to a persistent tradition of some century and a half's duration, become the booty of Resurrection men, sold to the professor of anatomy at Cambridge, and recognized by a startled friend invited to witness the dissection, but only after the operation was complete and the sardonic visage uncovered.

Yoseloff makes one very original suggestion: that *Tristram Shandy*'s bitter strictures on the Catholic Church find their origin in Sterne's infatuation with Catherine de Fourmantelle, a Huguenot emigré from France after Richelieu's revocation of the Edict of Nantes. Two other suggestions are less fortunate. Divorce, contrary to the author's naively unhistorical assumption, was not a feasible thing for a man in Sterne's circumstances and in his century. Nor is the temper of Sterne's obscenity comparable to Chaucer's or Shakespeare's. Without holding any particular brief for the medieval equivalent of the smoking-car story, it can be safely said that Chaucer is guilty of downright physical filth that is disgusting but never degenerate. Shakespeare, at his worst, was capable of black depths Sterne never sank to, but his worst is luckily infrequent and does not alter the general impression of central sanity. Sterne, on the other hand, fleers and smirks.

Moreover, the present biographer has no true nose for the right brimstone, nor quick eye for the cloven hoof; the Demoniacs of Crazy Castle and their orgies were something quite other than "the typical 'conventions' of our American male 'lodges' or manufacturers' associations." We Americans do not yet dabble in diabolism at the Rotary. No, one fears poor Sterne was more singed in spirit as well as body than Mr. Yoseloff wots of.

CHARLES A. BRADY

TWO REPORTS ON CHINA

FOREVER CHINA. By Robert Payne. Dodd, Mead and Co. \$3.50.

A CHINESE VILLAGE. By Martin C. Yang. Columbia University Press. \$3

CULTURAL UNDERSTANDING between America and China, as we become "one world," is now imperative. To help satisfy this demand, two new books are available; the one, written by a talented Englishman, views China with the glow of an enthusiast; the other, by a Chinese sociologist, regards a typical village in the light of factual experience. One complements the other, but each retains its own distinctive merit.

What makes China "forever China?" It is that "the Chinese haven't lost their traditional virtues, and if only a little of the old culture remains it will flower up anew. . . . China will last as long as her scholars and her arts endure."

So Robert Payne's book tells of the achievements of the Chinese universities during the war, so long obscure and

ONE PICTURE OF RUSSIA

DAYS AND NIGHTS. By *Constantine Simonov*. Simon and Schuster. \$2.75

NO MATTER HOW you look at it, *Days and Nights* is a remarkable accomplishment. The work of an amazingly versatile young Russian writer and warrior, it is an exceedingly good, though by no means great, novel. Two things it makes palpable and urgent: people and an event. The event is the siege and victory of Stalingrad; the people are Russian soldiers and civilians. When one considers the dialectics involved, it was surely a greater feat to give embodiment to the people. They are types, yes—war typifies, produces the soldier, the woman left homeless, the spy perhaps—but they are not puppets.

The protagonist is a young Red army officer, Captain Alexei Ivanovich Saburov. An ex-university student, he is both brave and thoughtful. When Saburov discovers in others an insensitiveness to people and their fate, he is surprised; war has not made him hardened or "professional." But he is an Horatio, not a Hamlet; he wonders at means but never questions ends. Actual battle presents less difficulty for him (and he has more than his share of dangerous missions) than the two people who set new patterns in his thinking: Vassiliev, who is found to be a spy for the enemy, and Anya, the nurse and hospital assistant with whom he falls in love.

Perhaps more compelling than the reportage on battle (for there tends to be a repetition and confusion of battle scenes, dictated by the actual event) and more intriguing than the people is the unconscious revelation of a new Russia, a revelation foreshadowed by the opening quotation from Pushkin on Peter the Great. A journalist from Moscow, middle-aged and with double-lensed glasses, finds that after a year of war "people had grown simpler, purer, and more intelligent. . . . It was perhaps because they were no longer being judged by the conventional standards: whether a man attended meetings or not. . . ." If there really is a "new Russia" may it not lie in simply this: the old Russia attended meetings, the new one has attended a war? One has the feeling that Vanin, Comrade Senior Political Instructor, who daily checks and reports on "positive manifestations" and "negative manifestations" of moral and/or political behavior is a little bit old hat.

A sense of power, emanating from a nation rather than a particular way of life, pervades the book. Yet if this be propaganda, it is at least mature propaganda; it assumes rather than proclaims. The translator, Joseph Barnes, who has done an excellent job, includes many careful footnotes concerning propaganda, among them the stern warning that one character's condemnation of the spy represents "a condensation of the newest version of the Communist party line."

One further note: *Days and Nights* very clearly reflects that concern for morals and the purity of family life for which the Pope commended the Russians some months back.

RILEY HUGHES

SHINTO, THE UNCONQUERED ENEMY. By *Robert O. Ballou*. The Viking Press. \$2.75

THE ATOMIC BOMB that blasted Nagasaki included in its toll 10,000 Catholics and at the same time destroyed many Shinto shrines. The Catholics concerned are dead, so that issue is closed. Whether or not the destruction of the Shinto shrines, of which there were more than 110,000 in the nation, in any way affected Japanese faith in Shinto, is decidedly doubtful. Whether or not military defeat will of itself lessen the influence of Shinto, is equally doubtful.

GRAIL

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Robert Ballou's book is helpful in connection with these complicated issues. The first section deals with the early history of Japan, with the different forms that Shinto has taken through the centuries, with the influence of Confucianism and Buddhism upon Shinto, and with the precise relationship of the Emperor in different periods to Shinto. Detailed, but not confusing, this summary is excellent. The second section is made up of translations of Japanese writings, extending from the eighth century down to August, 1945. Certainly the picture is not too reassuring. Even in the modern period, since 1914, such statements as these are typical: "Shinto is a great religion that includes all others. For example, Shinto may be compared to a tree while all other religions are fertilizers. Christianity, however, neglects both the family system and nationalism, and is not a fertilizer, but is a great evil"; "We are only aiming at making the Emperor of Japan rule and govern the whole world"; "The Emperor is the divine manifestation"; and on August 16, 1945, after the surrender; "We have bowed to the enemy's material and scientific power. We do not think the way we have thought has been wrong. . . . We have lost, but this is temporary."

These few excerpts are random selections; the book bristles with Japanese opinions which cannot be harmonized with western or with Christian thought. The suggestions that the author makes for the future, while none too hopeful, seem sane and sensible. The extensive bibliography and the detailed index increase the value of one of the decidedly better books about one of our nation's greatest problems, the administration of Japan.

PAUL KINIERY

HERITAGE OF FIRE. By Friedelind Wagner and Page Cooper. Harper and Bros. \$3

AN INTENSELY PERSONAL BOOK, and yet one that gives the reader a sense of seeing history from the inside, is this autobiography of Friedelind Wagner, granddaughter of Richard Wagner and familiar of Adolf Hitler from her early childhood until shortly before her flight from Germany in 1938, when approaching her twenty-first birthday. It is a turbulent story, as befits its Wagnerian background. Turmoil precedes and surrounds the famous Bayreuth festivals; the Who's Who of the modern musical world storm through its pages; great conductors, more temperamental than prima donnas, create a sulphurous atmosphere; brilliant patrons of the opera produce a froth of gay excitement; against this theatrical setting struts the pompous and fanatic figure of Germany's "savior."

The elder daughter of the middle-aged Siegfried Wagner and his beautiful young English wife was only five when she was brought down to the drawing-room to meet her mother's "latest enthusiasm," a half-starved-looking, uncouth, but fascinating man who was later to thrill the Wagner children with tales of his narrow escapes.

Seen at close range during the next fifteen years as observed by a detached and intelligent young girl, the Führer appears much as we have known him through the public press, but the gradual appraisal of his character and of the terrible things he was doing to the Jews and to all Germany is none the less a contribution to historical knowledge.

MARJORIE HOLLIGAN

THE GAUNTLET. By James Street. Doubleday, Doran and Co. \$2.75

NEEDING MONEY to support his wife and his expected baby, London Wingo turns from his books in a Baptist seminary in Texas and accepts an invitation to take charge of a church in a small Missouri town. The Baptist church ex-

presses its will through a board of deacons or, on critical occasions, through a general vote of the members. From the start, the new minister finds the gauntlet thrown down by the people, since they are accustomed to dictating to their minister not only on doctrinal matters but also on the details of his private life. This dictation is given sometimes directly in plain speech, but more often—and more irritatingly—by the calm assumption that their opinions must prevail. This latter method is used, for example, when the women persist in calling London's wife "Katherine" though she had chosen to be known as "Kathie." As time passes, the war grows more bitter, with varied successes and failures until the climax, when the minister is brought to trial before the assembled members on a long list of accusations. Victorious in this battle, London is plunged to the depths of despair by the loss of his wife. His real triumph comes during the subsequent period of heart-broken mourning when he rejects an offer from a large metropolitan church which had heard of his power in preaching, and decides to remain with his little congregation in the conviction that there he can best serve God by serving humanity.

The author was a Baptist minister for a while and, writing with understanding, sincerity and warm sympathy for both minister and people, he throws light upon the religious experiences of a large section of our fellow citizens. From a Catholic standpoint there is, of course, much to be desired, and this can be well summed up in the words of the author himself when he says that it was suggested that his book might be considered a Protestant *Going My Way*, but that he rejected the suggestion because his minister is not trying to persuade others to go his way, but is trying to find the way to go himself. Ending with the author's belief that God is humanity, the minister misses the true way marked out by Christ, Who taught that the whole law consists in two commandments, the love of God and the love of our neighbor. The minister's crude belief tries to reduce the two to one by identifying God with the neighbor.

The book is rich in well handled dramatic episodes, and the characters of Kathie and the former minister, Mr. Honeycutt, easily win sympathy and admiration. London is a mixture—displaying fine qualities marred frequently by grating faults. Here and there intimacies between him and his wife are depicted with offensive frankness.

WILLIAM A. DOWD

REV. RICHARD E. MULCAHY, S.J., who has specialized in the study of economic philosophy and practice for the past several years, is at Alma College, Calif.

MARY J. McCORMICK is an Associate Professor in the School of Social Work at Loyola University, Chicago.

AULEEN B. EBERHARDT, housewife and mother living in Dubuque, Iowa, has contributed suggestions and articles to numerous publications.

HARRY W. FLANNERY, news analyst for the West Coast chain of Columbia Broadcasting System since 1942 and author of *Assignment to Berlin*, has been in newspaper and radio business since 1916. Mr. Flannery is a graduate of the University of Notre Dame in Journalism.

CECELIA M. FAHY, graduate of Saint Joseph's College for Women, is the wife of Commander Edward J. Fahy, USN, and the mother of three daughters. Mrs. Fahy has contributed to *U. S. Naval Institute Proceedings*, *Ave Maria* and the *Annapolis Evening Capital*.

REV. LOUIS F. DOYLE, S.J., is professor of English at St. Louis University.

FAIRYLAND AND HEAVEN

"Really and truly?" the child, with a sure instinct for reality, is likely to ask of any story. But in his delight in fairy tales there is no contradiction to this, for the heightening of the imagination in the tale of wonder but reveals with greater clarity the eternal conflict between good and evil and the triumph always of good.

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THEATRE

A SOUND OF HUNTING. I was a corporal in World War I, and always rather proud of it until Hitler's armored divisions cracked the Maginot Line. Since then I have harbored an ingrowing feeling of inferiority, until Irving L. Jacobs, in the capacity of producer, came along with Harry Brown's *A Sound of Hunting*. The production did my ego more good than a dozen Dr. Freuds.

A Sound of Hunting is a war play, showing up in The Lyceum at a time when, according to Broadway wise guys, audiences are allergic to war plays. It has so little plot that I will give none of it away. Instead of writing a symmetrical stage story, the author chose to report twelve hours of life as lived by eleven soldiers and a war correspondent in battle-ruined Cassino. His report is so vivid, apparently so authentic, it made me feel as if I were the twelfth soldier, sharing danger, hunger and cold with Pvt. Collucci and his buddies and officers. That kind of illusion is the soul of art.

Not that I have been swept overboard by Mr. Brown's play. It has its full quota of imperfections, some of which are all too conspicuous. Mr. Brown seems to have been troubled because conventional dramatic struggle is absent from his story, and attempts to pad his play with spurious struggle by making the war correspondent a charlatan—which, according to the author's own script, he obviously is not. And the sulphurous dialog may cause pain to sensitive ears. Men in camp or under fire seldom behave or talk as they would in a neighbor's living-room.

The martial mood of the script is maintained by a cast whose efforts would not be more convincing if all of them were fresh from foxholes. Sam Levene, as Collucci, the perpetual beeper and casual hero, appears to have an edge on his colleagues, but that may be because he has a more conspicuous role. Anthony Brown directed the production like a top sergeant, and Samuel Leve's setting quickened nostalgic memories of a shell-cracked *maison* on the Moselle.

THE DAY BEFORE SPRING. Dr. Freud, mentioned in the above review, appears as a character in this effervescent musical. He is one of three statues in a college library, flanked by marbles of Plato and Voltaire. When a woman trying to choose between husband and lover seeks the mid-night seclusion of the library for a spell of quiet reflection on her problem, the statues come to life and offer advice. Plato advises her to be faithful to her marriage vow, Voltaire suggests holding on to connubial security while enjoying a liaison, and Freud tells her that what she really wants to do will be right. If you are curious about the woman's decision—and I assure you it's interesting—take it from here and start negotiations with the gentleman in the National box office.

The production was financed and directed by John C. Wilson; Alan Jay Lerner wrote the story and lyrics, with music by Frederick Loewe. Sets are by Robert Davison, ballets by Antony Tudor. Irene Manning, Bill Johnson and John Archer are featured in the marital triangle, while Patricia Marshall and Tom Helmore are assigned to humorous supporting roles. Their talents are expertly blended in a tuneful, titillating show that is a delight to the eye, ear and risibilities. It's not the kind of comedy that keeps you roaring but a quiet, mature humor that keeps you chuckling. There are salacious touches, most of them slipped in by innuendo rather than flung in your face. Altogether, a budget of entertainment as fresh and pungent as its title.

THEOPHILUS LEWIS

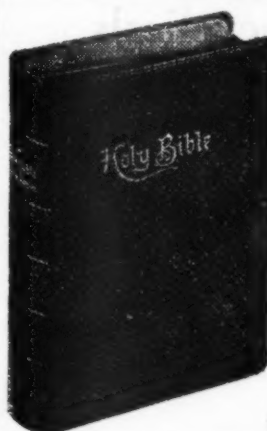
FILMS

WHAT NEXT, CORPORAL HARGROVE? Because the horrible reality of war is over, audiences can sit back and enjoy the blundering experiences of the Army's well-meaning bad-boy, Marion Hargrove. Everyone remembers how Private Hargrove and his pal Mulvehill struggled through their rookie training. Now you can see what happens to the uniformed incorrigibles when they get to France, how the Corporal, in charge of a truck embedded in mud, takes a short cut only to by-pass the rest of the Army, and heads the American arrivals in a French village. Needless to say, this incident opens up a series of misadventures for Hargrove and his friends. There is an endless stream of fun when the woe-begone hero captures the fancy of the local Mayor's daughter, when he unexpectedly lands in Paris and, finally, when he joins the Sergeant in a hunt for his AWOL comrade. Robert Walker is cast again as Hargrove and gives a delightful performance; Keenan Wynn appears as Mulvehill, the conniver who thinks he can fleece the French; Chill Wills is wonderful as the Sergeant; Jean Porter is slightly over-pert as the village mademoiselle. Richard Thorpe's direction keeps the comedy moving quickly and merrily. All the family will be entertained by the escapades, confusions, woes and warm fun of Corporal Hargrove. (MGM)

CORNERED. If his newest characterization is any criterion, it would seem that Dick Powell has forsaken song-and-dance routines for hard-hitting, melodramatic parts. After *Murder, My Sweet*, there is no need to tell you that he is capable of injecting a fierce intensity into his work, and he does that here as the Canadian flyer who sets out to track down the collaborationist responsible for the murder of his French bride. Following a release from service, the man seeks the Vichyite, reported dead, and the trail leads to Belgium, Switzerland and culminates in Argentina where a group of Nazi sympathizers are in hiding. The final sequence when he meets up with his victim is a gruesome one. In addition to the star's fine work, Walter Slezak's delineation is worthy of praise. Nina Vale, Morris Carnovsky, Michael Cjiril and Luther Adler handle their parts credibly. Edward Dmytryk's direction is forceful and most suitable. *Adults* who can take some strong stuff in their diversion will find this tense film worth while. (R.K.O.-Radio)

JOHNNY IN THE CLOUDS. A lonesome, tender note characterizes this English-made film that treats of the relationship between British and American aviators at an RAF airfield. It is a simple, sensitive tale that conjures up a series of loving memories, touched now with happiness, now with tragedy. Though the airmen soar in the clouds, most of the action takes place on the ground and concerns the affairs of the local inn-keeper who marries a pilot only to lose him in death. Life goes on, the Americans come, then the woman experiences companionship with one of the homesick visitors, but she knows sorrow again when this pilot heroically dies to save the villagers. The picture is an appealing one; there are beauty and heartbreak in the tender, simple stories of the men's relationships with the women they love, of comradeship with each other. Michael Redgrave, Rosamund John, John Mills and Douglass Montgomery have the leading parts and bring amazing conviction to them. Here is a heart-warming piece for the sure entertainment of both young and older cinema-goers. (United Artists)

MARY SHERIDAN.



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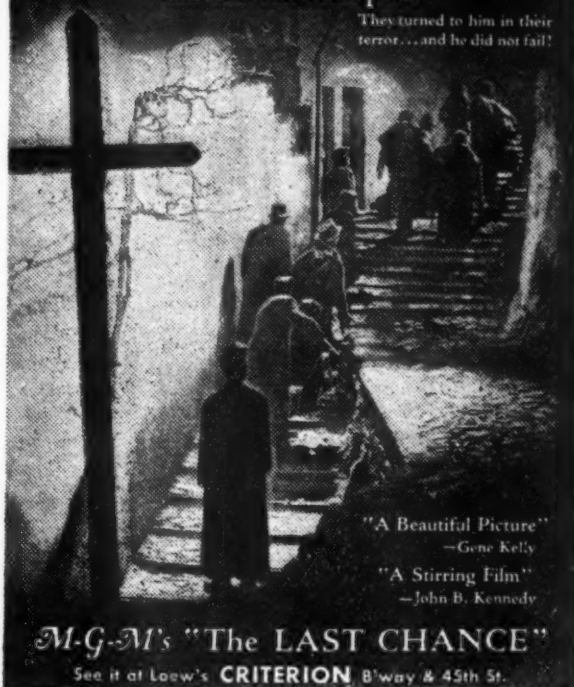
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AMERICA PRESS PUBLICATIONS

PARADE

THE WEEK WAS RATHER QUIET, though some tussling and scuffling broke out here and there. . . . A Connecticut man, while dressing, got entangled in his shirt, wrestled with it, dislocated his shoulder. . . . In Virginia, a policeman grappled with a suspect, ended up holding one leg of the suspect's trousers but not the suspect. . . . Psychological quirks were uncovered. . . . Shortly after an Illinois couple began celebrating their wedding anniversary, the husband was taken to a hospital. The wife explained: "Every time Joe has a drink, he wants to cut off my hair. Last night, he tried it again and in the struggle he was slightly stabbed." . . . Ugly motives were imputed. . . . In New York, a barber was hauled into court by a customer with a nicked throat, accused of nicking the throat because of disappointment over the day's horse races. . . . Following the counsel that women should take more interest in public affairs, a ten-year-old Chicago girl wrote to her Congressman: "I am a girl ten years old and I wish you would please do something about prices because I can't get many toys this year because prices of toys are too high. Christmas just isn't Christmas without some new toys. So please do something about keeping prices down. Thank you." . . . Confidential planning for a future life was revealed. . . . A prisoner in Utah State Penitentiary told a visiting news photographer he was studying photo-engraving, added: "I intend to try counterfeiting when I get out of here." . . .

The unpleasant side of urban life was seen. . . . A woman selling perfume went from door to door, gave each housewife a whiff of the perfume. When the housewives came to, their money and jewelry were gone. . . . An apartment-house janitor, at the request of a lady tenant, spent hours searching through trash, waste paper and garbage for two letters containing checks for \$114,000 which the lady had misplaced. When he found them, she gave him a reward—fifteen cents. . . . The nation's foremost goosebone weather prophet passed away in Pennsylvania. For years, he gathered the goose bones after the Thanksgiving dinner, studied them, issued long-range weather predictions. . . . In California, a citizen interviewed on his one-hundredth birthday, said: "I have never smoked." . . . In Ithaca, N. Y., a business man entered his 101st year, remarked: "I have never done anything different from others, except that I have been a faithful smoker." . . . Storms continued lashing the matrimonial sea. . . . Newspaper dispatches stated that a Philadelphia girl loved a man so much she shot him seven times. "I love him so," she told the judge. "He wanted to marry me as soon as he could get a divorce." . . . "I think you both still love one another," said the judge. . . . "Do you think so?" eagerly inquired the woman. . . . "Yes," replied the judge. Turning to the man, who has a wife and daughter, the bench asked: "She has admitted the charge. It's only a matter of sentence. She says you still love her, and proposed marriage. I want to know the status." . . . Responded the man: "That's her story. I would like to be let alone, far, far alone." . . . Not many years ago, this incident would have shocked the nation. . . . Today it is just one of many similar occurrences. . . . Husbands are proposing divorce and marriage to other men's wives. . . . Wives are arranging to marry other women's husbands. . . . Neglected children no longer cause raised eyebrows. . . . Since the turn of the century, sabotage of the family has become more deadly each year. . . . And without the family the nation cannot long endure.

JOHN A. TOOMEY

CORRESPONDENCE

RELIGION IN EDUCATION

EDITOR: The question raised in *AMERICA* (Sept. 24) concerning Archibald MacLeish, head of the U. S. delegation to the projected Educational Organization of the United Nations, and his right to "consider the idea of God irrelevant to the business of education" may aptly be raised again here in New York City.

I have before me Special Circular No. 73, Feb. 21, 1944, issued by the Superintendent of New York City public schools. It opens thus: "This is Brotherhood Week. Therefore, the time is opportune to present to you a statement on the concept of the brotherhood of man, which I do herewith."

Attached thereto is a mimeographed statement which begins thus: "Our democracy is both a form of government and a philosophy for group living. It is founded on the moral principle *which is predicated on the concept of the brotherhood of man*" (Italics mine).

When the group of teachers who drew up this mimeographed statement submitted it for official approval, the clause italicized in the foregoing paragraph had read as follows: "which is predicated on the concept of the fatherhood of God and the brotherhood of man." At some point between the time of the submission of this statement and the time of its official publication, the phrase, "of the fatherhood of God," was expunged.

Questions: 1) Who removed from this official statement of the school system the keystone of the arch, the name of God? 2) In accordance with which provision of the by-laws of the Board of Education was this effected?

In discussing a cognate affair of recent occurrence in New York State, the editor of the *New York Catholic News* (Sept. 24) hits the bull's-eye: "It is about time to end for all time the theory that atheism and agnosticism may be encouraged in our public schools, but anything resembling religion must be barred."

New York, N. Y.

TEACHER

UNO CHARTER OUR ONLY HOPE

EDITOR: An atomic world war means extermination, and accordingly an international agency to control both atomic energy and all armaments is now imperative. This agency must be within the framework of the UNO, as your article (*Control of Atomic Energy*, November 17, 1945) maintained. This point cannot be overstressed.

Unfortunately, some individuals have given the public the impression that the United Nations Charter is already obsolete. It is, in fact, our only international political institution for peace, and to scrap it in the hope that some kind of world government can somehow be immediately established is an invitation to chaos.

True, the Charter must be changed; it must be made stronger until we have a real federation of nations. But it can be made a stronger Charter capable of handling the problem of atomic energy *whenever the big nations want that stronger Charter*. As soon as the UNO is in operation, the machinery for revision (a convention of all the member nations) will be awaiting them. Under the present form of the Charter any alteration approved by the convention needs the unanimous approval of the five permanent members of the Security Council. The immediate task, then, of Messrs.

Truman and Attlee is the securing of their approval to the needed alterations—the international agency, the banning of the use of the atomic bomb, the deletion of the veto, the substitution of a real system of collective security. That may take some time, for all five nations must really put, as Bevin recently said, "the cards on the table face upwards." But it is vitally important that the whole procedure of agreements be accomplished through the UNO, which starts functioning soon. There is no hope of a real international organization outside the Charter.

Worcester, Mass.

WILLIAM L. LUCEY, S.J.

AMERICA'S BOOK REVIEWS

EDITOR: You were just one week too late to save me three dollars and utter chagrin! I always watch for your book reviews; they are the frankest, most Catholic I find anywhere.

A Catholic, without any religious education until this past year, I have tried, in my desire for more and more knowledge, to read too much and too unselectively. Here I was reading and receiving a certain "uplift" from Goodier's *Public Life of Jesus Christ*. (It is a beautifully written book.) Along comes Erskine, and I say to myself: "Ah, another book about Christ, his human life! I must have it." I read the review in the *New York Times* magazine section. Then I begin to wonder why you had said nothing about it in *AMERICA*, but thought you considered it all right.

I started to read it. It didn't make me happy; it seemed to confuse me at every turn. Two evenings later, walking down the street with Erskine under my arm, I met one of our curates. He is always frankly interested in anything I am reading, and with horror he looked at the book—and he walked down the street with Erskine under *his* arm!

Today (November 10) your review sees the light of day. And I say each morning: "Thank God for a priest like Father Gardiner."

You see, one Catholic review that I read was so weak it sounded as if the reviewer was afraid (and I think that's the trouble with most reviewers) of what people might think if he made a definite statement.

More power—and a long life—to you, but in the future keep ahead of the publication. You can, you know.

Evanston, Ill.

TONI VOSS

Thanks for the bouquet. Reviews may not appear before the publication date of the book.—H. C. G.

APPROVAL

EDITOR: As a long-time subscriber to *AMERICA*, I want to thank and congratulate its Reverend Editor for his suggested plan to prevent world annihilation (*AMERICA*, Nov. 17, 1945).

Now, several days later, England's Anthony Eden (no mediocre statesman) comes out boldly endorsing—or rather voicing—the same ideas: limitation of sovereignty ("we have got to take the sting out of nationalism") and abolition of the veto power as adopted by the San Francisco Conference—a *pre-atomic-bomb* measure—and, quoting Mr. Eden's apt definition: "an anachronism in the modern world."

Thanks again to *AMERICA* for the priceless service rendered weekly to its ever-growing number of readers.

Bay Pines, Fla.

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THE WORD

THE PROVERBIAL FATE of so many great books—to be praised but not read—increasingly threatens that greatest of all books, the Bible. Most timely, then, is the Pauline reminder, in the Epistle for the Second Sunday of Advent, that "whatever things have been written, have been written for our instruction, that through the patience and the consolation afforded by the Scriptures we may have hope" (Rom. 14:4).

Leo XIII called the Scriptures "a Letter written by our Heavenly Father . . . to the human race," echoing the beautiful idea of Chrysostom and Augustine. All Scripture is inspired by God (II Tim. 3:16); He is the principal Author, and so the concept of a heavenly missive to us earthly exiles, "letters from that country whither we are journeying," as Augustine says, is no mere empty conceit. Pius XII, who called the Bible "this Heaven-sent Treasure," heartily endorses the words of the great Jerome: "If there is anything in this life which sustains a wise man and induces him to maintain his serenity . . . it is in the first place, I consider, the meditation and knowledge of the Scriptures."

The Church, of course, abhors "private interpretation"; she insists, likewise, that we seek the literal, genuine meaning of the sacred words, unclouded by vague metaphor or allegory. But Benedict XV represented her attitude when he prayed "for all the Church's children . . . that, being saturated with the Bible, they may arrive at the all-surpassing knowledge of Jesus Christ." Leo XIII granted to all who prayerfully read the Scripture for at least fifteen minutes, an indulgence of 300 days, and Holy Writ has now been made agreeably accessible in revised translations, notably the New Testament edition prepared under the authority and supervision of the American Bishops.

"Pray without ceasing" (I Thess. 5:17) is an injunction which lies on all of us, yet we find it hard to pray. We know the soul can sicken from malnutrition, that it must be strengthened by the Sacraments, prayer, spiritual reading. But we too seldom realize that in the Bible we have an inexhaustible mine of prayer and reading.

The great Feast of Mary's Immaculate Conception should remind us that she, as in all matters, is likewise a model in this. Twice Luke says: "Mary kept in mind all these words, pondering them in her heart" (2:19, 51). That is a perfect description of meditation on the life of Christ—the memory retains and recalls, the mind appraises, the will reacts; all faculties are moved and warmed by the Holy Spirit showing us the truth, strengthening us to embrace it, revealing Christ that we may shape our souls and sculpture our hearts on His pattern.

Chesterton complained that the New Testament is, for us, no longer new. Unthinking repetition has blunted the edge of preception and realization. Read the Gospel for once as though you had never read it before. Take your Scripture or Missal for a short time each day. God is within you in a special way, if you are in the state of grace; He is all around you like a bursting sea. Advert to that fact, bow your mind humbly before Him, ask for the grace you need, then open His "letter" to you. The Little Flower once confessed that she turned wearily from learned treatises to Holy Writ. "Immediately, everything becomes luminous in me again; often a single sentence opens up infinite horizons."

"Familiarity with the Bible" is "the royal road to the knowledge and love of Christ" in such wise that Saint Jerome declared and Benedict XV confirmed his dictum, that "Ignorance of the Bible means ignorance of Christ."

WILLIAM A. DONAGHY

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BALANCING THE BOOKS

WITH AMERICA

SEEKING PEACE IN AN ATOMIC WORLD

DIDN'T SAMUEL JOHNSON SAY that a man who is to be hanged in a fortnight finds it easy to concentrate on essentials? If there be anything like a promulgated death sentence for our civilization the closest thing is *Atomic Energy for Military Purposes*, by Henry de Wolf Smyth (Princeton University Press. \$2). If you wish to increase your power of concentration as you peruse this list of current books on peace and its problems, put yourself in the atmosphere by reading Professor Smyth's account of the \$2 billion project that had its spectacular climax over Hiroshima and Nagasaki. Then read some of these books that show the way to the essentials.

Was the human effect of that bomb more stupendous than the material effect? Norman Cousins says that *Modern Man is Obsolete* (Viking. \$1). He makes an impassioned plea for a revolution in our national thinking and our national and international institutions. Emery Reves is congratulating himself that he had already pointed the way in *The Anatomy of Peace* (Harper. \$2). Here he condemns "internationalism" because it clings to the old notion of the absolute sovereign rights of "nations."

Drastic measures are no doubt needed, but world order means also the control of a great variety of forces, any one of which can upset the international equilibrium. The fiat of international agreement will not suffice to control such forces. Edward Hallett Carr has reminded us of the tragic effects of nationalism and has pointed out its bankruptcy in *Nationalism and After* (Macmillan. \$1.25). Professor Carr has contributed effectively to our knowledge of the issues of this war in several earlier works. It is rather noteworthy that in this recent work he has aban-

doned the idea of the chances for a true democratic international community, so dividing a force is the effect of big-nation power. He believes we are entering an era of the multinational system. In the legal sphere, Hans Kelsen seeks the rule of law, too, in *Peace Through Law* (University of North Carolina Press. \$2), but he would retain the confederation of sovereign states condemned by Reves. These states he would bind to maintain peace through a court endowed with compulsory jurisdiction. Sir William Beveridge takes the same line that international anarchy is the root cause of war. In *The Price of Peace* (Norton. \$2), he says out of this fact springs fear, "the product of international anarchy." And fear sooner or later causes an explosion.

But if, under the impulse of the atomic age, we make a long leap forward, this does not mean we can afford to cut our links with the past. There are no real *saltus* in international life, despite many appearances to the contrary. An important survey of our lessons from the past is *Pioneers in World Order*, edited by Harriet Eager Davis (Columbia University Press. \$2.75). This is a record of the successes and failures of the League of Nations by sixteen Americans long associated with the League. This book is important because it presents through American eyes the point of departure for our post-war plan for international order.

Everyone talks about the evils of absolute sovereignty but no one seems to be able to do anything about it. The United States has had a bad record in this respect. Denna Frank Fleming reminds us in *The United States and the World Court* (Doubleday, Doran. \$2) that we deliberately and on principle refused to submit our welfare to the tender mercies of an international

court. Back of this refusal, aside from the ordinary selfishness of nations, was the undeveloped character of international law. The primitive stage of world law is a sad gauge of the anarchy that exists among nations, but there are some general norms that have become generally agreed upon as the basis for future international conduct. Upon these norms the United Nations was founded. They were collated and formulated with the assistance of the Carnegie Endowment for International Peace, and published as *The International Law of the Future* (Columbia University Press. \$2). Expressed as postulates, principles and proposals, this is a book-form publication of an earlier study styled "an expression of a community of views by North Americans." To say that this summary was frequently cited as an authoritative reference at the San Francisco Conference is sufficient proof of the quality of this work.

At the basis of our answer to the challenge of the atomic age must rest a sincere respect for human rights. As the Catholic Bishops have said: "Surely our generation should know that tyranny in any nation menaces world peace." The United Nations Charter has recognized this fact in establishing human rights as its *raison d'être*. A professor of international law at Cambridge has provided us with the necessary basic data in advancing the international vindication of human rights, in *An International Bill of the Rights of Man*, (Columbia University Press. \$3). The author, H. Lauterpacht, is not satisfied merely to lay down a declaration of human rights. Undeterred by very formidable difficulties, he has detailed plans for the implementation of such a bill of rights.

The issue of national minorities is carefully analyzed by Oscar I. Janowsky in *Nationalities and National Minorities* (Macmillan. \$2.75). This is one of the

issues that defied solution after the last war, and still demands solution. Nowhere has this issue reached greater intensity than in East-Central Europe, where this study has special reference.

But for a general, non-technical, yet profound study of the problem of peace and stability issued in recent months, none deserves, in my estimation, more close attention than *One World in the Making*, by Ralph Barton Perry (Current Books. \$3). Although the author has respectfully borrowed his title from the inspiration of Wendell Willkie, this book is not to be classified as so superficial as that of the late Republican Presidential candidate.

Among specifically Catholic works, Msgr. Fulton J. Sheen's *Seven Pillars of Peace* (Scribner. \$1.75) is a brief and valuable exposition of the moral bases of a substantial peace. More profound and searching is Msgr. Donald A. MacLean's *A Dynamic World Order* (Bruce. \$2.50). This work contains more than an enunciation of principles. Dr. MacLean comes down to details—which Catholic writers commonly avoid—and shows how these principles can and should work out in our national political, economic and judicial institutions. Thomas P. Neill thrusts the roots of world peace very deep when he examines in *Weapons for Peace* (Bruce. \$2.50) the historical and ideological wellsprings of international order, and the basic conflicts of which wars are only the external correlatives.

If principles need policy to implement them, this finds foremost application in our own American policy. Of this policy we alone have control, and for it alone are we responsible. William Henry Chamberlain has done a great service in *America: Partner in World Rule* (Vanguard. \$3), for while rightfully castigating the moral lapses in our international policies, especially in our consent to the Soviet program in Eastern Europe, he does not stop there, but demands a strong American policy which will consist of a clear enunciation of what we intend to do, along with the power of conviction that we mean to carry out that policy. His book marks, we hope, an end of sterile wringing of hands and a beginning of a real foreign policy. In the open arena of power politics, William T. R. Fox examines the chances of the lasting cooperation of the Big Three. In his very able study, *The Super-Powers* (Harcourt, Brace \$2) he presents a side of international relations that we don't like to contemplate but which we cannot afford to ignore. By ignoring the role of

power in a coming world order we are only steering towards pitfalls. The author's conclusion is that the abiding cooperation of the Big Three is a sufficiently valid hypothesis that the United Nations can rest upon it. Which is consoling, because if such cooperation on the level of sheer power is not possible, then all plans for world order through international organization are out of this world in a very real sense. The authors of another handy book, but short, were Herbert Hoover and Hugh Gibson with their *The Basis of Lasting Peace* (Van Nostrand. \$1). Written originally with a view to the San Francisco Conference, this statement of principles is still worth while. For stimulating reading—and you won't agree with the author—take Henry G. Aisberg and his *Let's Talk About the Peace* (Hastings House. \$2.75). He uses the dialog method, and he doesn't like a lot of things. Maybe you'll want to join in the conversation.

The country which is hardest to know anything about is the one which, curiously, has provoked the most books about itself. And very few of these can keep from taking sides. William L. White, for instance, in his *Report on the Russians* (Harcourt, Brace. \$2.50) thought that life in Russia was no better than life in a penitentiary of his native Kansas. He was duly flayed alive by the pro-Soviet reviewers and commentators. More sympathetic was Edgar Snow's *Pattern of Soviet Power* (Random House. \$2.75). Writer for *Saturday Evening Post*, in which some of this material had already appeared, Mr. Snow didn't want to spoil a good thing by embarking on the course that White, another reputable journalist, presumed to take. Another solid work on Russia is *The Big Three*, by David J. Dallin (Yale University Press. \$2.75). This new work by a man who has earned an enviable reputation for keen analysis gives, despite ill-disguised hostility to the Soviet Union, a valuable line-up of the points of contact at which the great Powers must meet each other, all over the world. But on the other side of the ideological fence is Victor Yakhontoff's *USSR Foreign Policy* (Coward-McCann. \$3.50). This book is essentially an apology for Soviet policy back to the Revolution. This is an unenviable and at times impossible task, but those who really want to see the Russian side presented with all due documentation should have this book.

Germany and Japan ask us, almost mockingly, now that we have won the war, what are we going to do about it?

Every discussion on Germany must start off from Henry Morgenthau's *Germany Is Our Problem* (Harper. \$2), for admittedly it is the plan of the former Secretary of the Treasury which is being put into effect right now. A legal work of substantial interest and value is *War Criminals, Their Prosecution and Punishment*, by Sheldon Glueck (Knopf. \$3). D. W. Brogan's *The Free State: Some Considerations on its Practical Value* (Knopf. \$2) makes special application to Germany and assists us in understanding some of the lessons to be drawn from the enslavement of Germany by the Nazi philosophies. A sympathetic approach to the German problem is given in Max Jordan's *Beyond All Fronts* (Bruce. \$3). There is another Germany, that of Karl Goerdler and others who never lost the conviction that the German people would disown the evil deeds of their rulers.

Many books on Japan have already been superseded by the rapid and even unexpected pace of the victory. But Wilfrid Fleisher's *What To Do with Japan* (Doubleday, Doran. \$2) was hailed as a State Department trial balloon when it first appeared. The author's contention that the Emperor would serve well as an instrument of stabilization has been verified by events.

China is an ally but she seems to attract divided views on her destiny. *China's Crisis*, by Lawrence K. Rosinger (Knopf. \$3) has been criticized as a smear of the Central Government and as propaganda for Yenan and its Communists. *Report on Red China*, by Harrison Forman (Holt. \$3), is definitely a plug for the rebels. But Pan Chao-ying defends the Central Government's policies in *China Fights On* (Revell. \$2.50).

Central Europe has, as usual, the headlines in international politics. *Balkan Background*, by Bernard Newman (Macmillan. \$2.50), may help to enlighten the reader. More scholarly and authoritative is Hugh Seton-Watson and his *Eastern Europe Between the Wars: 1918-1941* (Macmillan. \$6.50). More current and dynamic is *Trouble Zone*, by Leon Dennen (Ziff-Davis. \$1.50), an account of Soviet infiltration in the Balkans and Near East.

The cause of Italy has received friendly treatment in American books published this past year. But of special interest to Catholics was the work published by the redoubtable priest, Don Luigi Sturzo, *Italy and the Coming World* (Roy. \$3.50).

ROBERT A. GRAHAM

THE WIDESPREAD SOCIO-ECONOMIC FRONT

AS GOVERNMENTS STRUGGLED with greater or less success to adjust national economies to the ways of peace, the problems of government received considerable attention in the world of books. David Bryn-Jones, chairman of the Department of International Relations at Carleton College, has participated in group discussions on democratic government since the end of World War I. The fruits of these discussions appear in his *Toward a Democratic New Order* (University of Minnesota Press. \$3.50). He views the growth of the liberal tradition as encouraging the spread of democratic ideas. Insofar as it proclaimed "principles that are valid for ages beyond that which gave them historic expression" there can be no quarrel with its objectives or with the democratic aspirations which it fostered. But Professor Bryn-Jones is not blind to the limitations and erroneous exaggerations of liberalism. He blames these for much of the confusion that now prevails. Therefore he attempts a re-examination of the basic concepts of democracy and a re-interpretation and application of them to the "industrialized and integrated world of today."

Back in 1831 the brilliant Alexis de Tocqueville came to our country to study how American political theory worked out in practice. The result was his two-volume *Democracy in America* which appeared in French over a century ago. Many of de Tocqueville's evaluations and comments are relevant today. Professor Phillips Bradley has brought out a new, two-volume edition of *Democracy in America* (Knopf. \$6), with the translation revised, the original notes restored and a bibliography appended. The lengthy introduction retrieves the criticism of early reviewers, here and abroad, and adds some modern comment.

American government, wrestling with the problems of a complex national economy while endeavoring not to prejudice democratic procedure, could stand some reshaping and reorganization if we are not to fall into anarchy or authoritarian solutions. Thomas K. Finletter, in *Can Representative Government Do the Job?* (Reynal and Hitchcock. \$2) discusses the problem sanely. He shows that our complex national economy and participation in world affairs call for greater efficiency and decisiveness of action, particularly in moments of crisis, and that these may not be bought by a sacrifice of dem-

ocratic ideals. More coordination and cooperation between the executive and legislative branches must replace the present tendency to opposition.

In *Big Government: Can We Control It?* (Harper. \$2.50), Merlo J. Pusey agrees that in a country as big as ours, with big population, industry, agriculture and foreign relations, big government is inevitable. Mr. Pusey's problem is to reconcile the strong and rather centralized government required for efficiency with democracy. Though he admits that the need for more efficient government long called for an expansion of agencies and administrative functions, and that the New Deal did not create the need but merely tried to meet it, he is harsh in treating the Roosevelt administration. This harshness leads to some unsupportable conclusions and misjudgments of events. In general, however, the approach is objective and will stimulate thought on the future of our government. The fourth of a series of "guide lines to America's future," *Democracy under Pressure*, by Stuart Chase (Twentieth Century Fund. \$1) analyzes the major pressure groups which are inclined to promote their special interests at the expense of public welfare. The chief culprits he finds are Big Business, Big Labor and Big Agriculture. Mr. Chase does not see how such pressure can be controlled except by a strong government genuinely representative of the whole people.

Can Democracy Recover? by Louis Marlio (Doubleday. \$2) is a translation of a work which originally appeared in French in 1943. In it the complexities of modern society are recognized and the need for a stable government pointed out. The author will have none of totalitarian, Marxian or strictly liberal solutions. He wants what he terms Social Liberalism and a strong central authority which can safeguard diverse rights and sanction the duties that are their corollaries. A healthy family life he considers essential for a truly democratic nation. Even while taking exception to those of his definitions which draw too heavily on the "Enlightenment," we cannot but profit by his discerning comment on the contemporary crisis in democratic government. Charles A. Beard has made some modifications in his *Economic Basis of Politics*, particularly in chapter V entitled "Our Revolutionary Age," and brought out a revised edition (Knopf. \$1.75). In studying the increasingly important relationship between politics

and economics, even those who find themselves in disagreement with some of Beard's views will not wish to ignore him in this new and enlarged edition of his well known work.

2

Socio-economic complications, largely induced by an overdose of liberalism and individualism, have contributed to the contemporary problems of government, as the foregoing writers pointed out. One of the authors who has come to grips with the socio-economic issues is Sir William Beveridge (already known as author of *Social Insurance and Allied Services*) in his *Full Employment in a Free Society* (Norton. \$3.75). Recognizing that efforts to achieve security and freedom from want will be unsuccessful unless mass idleness is avoided, he invites government to try its hand at securing full employment. Without giving a blanket endorsement to all of Beveridge's analysis, or taking sides on some of the solutions he proposes, it can safely be said that all who look toward full employment in a non-totalitarian society will profit by acquaintance with this careful and readable study.

The idea of "full employment" has been impressed on the average American mind more forcefully by Henry A. Wallace, who in his *Sixty Million Jobs* (Simon and Schuster. \$2; paper \$1), interprets Beveridge in the light of our domestic employment problems. Though one might take his stand on the book rather with Senator Taft than with Senator Pepper (see *New York Times Book Review*, September 9) he will not wish to by-pass this non-fiction best seller, which can be seen on many a corner newsstand.

Jack Chernick and George C. Hellickson, respectively economist and journalist, in their *Guaranteed Annual Wages* (University of Minnesota Press. \$2.50), look in that direction for a new stimulus toward increased production and employment. A chapter entitled "Annual Wage Pioneers and Their Philosophies" is devoted to the industrial codes of William Cooper Procter (Procter and Gamble), Jay C. Hormel (Hormel Packing Company), and Henry L. Nunn (Nunn-Bush Company). Mr. Nunn once remarked: "the only way to get cooperation is to take labor into partnership. You won't have industrial democracy until you do." That, in brief, is the viewpoint of the two authors who give us a thought-provoking little book which should be of special interest to business men. Beardsley Ruml, in *Tomorrow's Business* (Farrar

and Rinehart. \$2.50), sees self-imposed discipline as the only hope of free enterprise. Mr. Ruml takes the stand that what we want is "not freedom for business but business for freedom," and that thus we can have full employment in a truly democratic society. He conceives of a board of directors as gradually coming to include trustees for the employes, the consumers, the vendors and all the stockholders, as well as the company officers.

Rev. Leo R. Ward, of the University of Notre Dame, considers consumer cooperatives as a check on threatening monopoly. In *Ourselves Inc., The Story of Consumer Free Enterprise* (Harper. \$2.50) he takes us for a journey around the country, with a short side-excursion abroad, to see what cooperatives have accomplished in securing that better distribution of this world's goods which is necessary if men are to possess freedom for any length of time. It is an intensely interesting and readable work, which presents many informative details without making them painfully obvious.

3

Organized labor is prominently in the news these days—and in publishers' lists, too. *Labor Fact Book* made its biennial appearance, covering the war years 1943-45 (International Publishers. \$2.25). For those who can read with discrimination and don't mind some "party-line" slanting, this compact little volume has many practical uses.

If you want to know where the Lace Operatives of America—and other unions too—have their headquarters, whether they are independent or affiliated, what the dues are, or the membership qualifications, or the chief provisions of their constitution, and many other interesting facts, you have only to turn to *Handbook of Labor Unions*, by Florence Peterson (American Council on Public Affairs. \$5). For anybody working in the labor field, this work is indispensable.

In *Labor Today and Tomorrow*, Aaron Levenstein tells the story of wartime relations among labor, management and government, and lists some of the consequences for the postwar era (Knopf. \$2.75). This is an expert job by a very well informed man fully aware of the ideological currents in the labor movement.

To the growing biographical literature on labor leaders add Jonathan Grossman's *William Sylvius, Pioneer of American Labor* (Columbia University Press. \$3.50). Written in a quiet, scholarly but readable style, this study of one of the first labor leaders to think in na-

tional terms provides a valuable background for an understanding of organized labor today. The reader will be struck by the similarity between internal union problems faced by Sylvius and those confronting contemporary leaders of labor.

Not many months after Manya Gordon's *How to Tell Progress from Reaction* (Dutton. \$3) appeared, the British Labor Party swept to victory in England. This was a bit of good fortune, but not undeserved. Miss Gordon (in real life, Mrs. Simeon Strunsky) has written a very thoughtful and challenging book, one of the best expositions of "Social-Democratic" thought yet to come to our attention. Here is the answer of Socialists who condemn Soviet totalitarianism for the industrial problems of our age. If you want to know what the British Labor Party is trying to accomplish, Manya Gordon can be a well informed and persuasive guide.

If you are looking for a personalized account of most of the big strikes during the 1930's, with excursions to Puerto Rico and Europe thrown in for good measure, Rose Pesotta's *Bread upon the Waters* will fill the bill (Dodd, Mead. \$3). Born in a Russian ghetto, the author came to America in her 'teens, grew up in the International Ladies' Garment Workers Union, rose to be general organizer and eventually the union's only woman vice-president. Even though exception must be taken to some of her judgments—notably on Spain, Puerto Rico and French Canada—those who live on the right side of the tracks, and have never known anything else, can derive immense profit from Miss Pesotta's well written memoir.

To provide a swift review of the demotic issues facing the country, the editors of Press Research, a Washington bureau which supplies documentary material on controversial questions to harassed publishers and broadcasters, have published a study called *Postwar Jobs* (Public Affairs Press. \$2.50). It covers all the headline subjects: taxation, foreign trade, agriculture, housing, etc. Each chapter ends with a realistic section entitled "Where Does Congress Stand?"

4

Agriculture's history and problems have a claim on the interest of every reader who realizes that adequate food will always remain one of the world's primary concerns and that its absence is a potential source of conflict. Coming as volume five of a nine-volume eco-

nomic history of the United States, *The Farmer's Last Frontier; Agriculture, 1860-1897* (Farrar and Rinehart. \$5), by Fred A. Shannon, tells of an important era of frontier advance and national growth, whose luster was dimmed by unrestrained greed and forgetfulness of the future. In that period can be found the beginnings of many of American agriculture's triumphs and failures. Replete with facts, considerable social and economic history is woven into a very readable text.

On a more popular level, *Two Billion Acre Farm* (Doubleday. \$2.50), by Robert West Howard, traces informally the history of American agriculture. Written with a journalistic flair for interesting facts and striking presentation, this little book leads one to share the author's view that America's two billion acres of farm land fairly invite us to decentralization and a "back-to-the-land" movement. Howard says: "the fact remains that the average American city, as developed during the nineteenth and twentieth centuries, is not a fitting residence for men." On a somewhat more scholarly plane and in a more specialized field, *Seaman A. Knapp, Schoolmaster of American Agriculture* (Columbia University Press. \$3.25), by Joseph Cannon Bailey, of Hunter College, tells of the man who labored to bring to agriculture the advantages of modern scientific and technical development. Knapp was a firm believer in the principle, subscribed to by Jefferson, that the agricultural portion of the community forms the backbone of the nation. For this reason Seaman Knapp, who promoted agricultural extension work in the United States and wished to use education as a means of making farmers more secure on the land, returned again and again to the theme of training young America where it is largely born—on the land.

Agricultural extension work is not confined to the United States but is spreading throughout the world. Governments see more and more the need of improving farm methods and instructing young farmers if the agricultural population is to be stable and equal to the task of feeding a badly undernourished world population. In *Farmers of the World* (Columbia University Press. \$2.50) Edmund de S. Brunner, Irwin T. Sanders and Douglas Ensminger tell of the development of agricultural extension in Europe, Asia, Latin America and the Pacific. Some chapters are written by specialists on various countries and regions.

Feeding the people is closely connected with the condition of the soil on which food is grown. This truth is brought out admirably, and with considerable human interest, by J. I. Rodale in *Pay Dirt: Farming and Gardening with Composts* (Devin-Adair. \$3). The author is editor of *Organic Farming* magazine. He sees gradual depletion of our land resources being brought about by factory-farming methods and the indiscriminate use of artificial fertilizers. The break with nature's life cycle—which depends so much on farmyard manure, decaying animal and vegetable matter and the action of earthworm and microbe—not only ruins the soil but results in inadequate nutrition that affects the health of the people. The future of our natural resources is considered by Kirtley F. Mather in *Enough and to Spare: Mother Earth can Now Nourish Every Man in Freedom* (Harper. \$2). We have here a refutation of Malthus' theory that population always tends to outrun the means of subsistence. Nature, the author says, has given us sufficient renewable resources if we use them wisely.

5

Important as is the supplying of man's bodily wants for his full personal development, the condition of his mind and his will determines in large measure what kind of a world he, as an individual and as a member of society, will live in. Father James A. Magner, of Catholic University, has contributed a book helpful to those who wish to make more out of their lives in a humanly Christian way. In *Personality and Successful Living* (Bruce. \$2.75), the author has struck a fine balance between motives on the natural level and the supernatural forces which should and must play a part in every genuinely successful life.

Soldier to Civilian (McGraw-Hill. \$2.50) by George D. Pratt, M.D., takes up the question of readjustment of the 12,000,000 members of the armed forces who are gradually returning to civilian life. While returning soldiers generally resent being regarded as "psychos," it would be folly to ignore the fact that readjustment problems exist, both in families and with individuals. To supplement the work of the National Committee for Service to Veterans, countless local committees and communities have a task to perform. Community leaders, social agencies, educators and clergy will profit from Dr. Pratt's discussion of readjustment. The valiant efforts of our military and medical men to save life in this war are told in

Out of Carnage (Howell, Soskin. \$3) by Alexander R. Griffin. In addition to the activities of the Medical Corps, which distinguished itself by finding new treatments and techniques, the author tells of protective and emergency equipment, air-sea rescue and instruction for survival in jungle and desert. In a more serious vein, and with a touch of the Freudian approach, Lt. Col. Roy R. Grinker, M.C. and Maj. John P. Spiegel treat of *Men under Stress* (Blakiston. \$4). This exposition of the role of psychiatry in the war and of handling mental casualties is directed to the psychologist and medical man. While not perfect in all details, *Psychiatry for the Priest* (Newman Book Shop.), written by Father LaChapelle after careful study and long experience, will assist the priest and Religious in meeting the psychiatric cases which they are bound to meet and should at least be able to recognize.

One of the unfortunate experiences of the war was that of the Japanese Americans who happened to be dwellers on our West Coast at the time of Pearl Harbor. Commander Alexander H. Leighton, USN, a doctor who specialized in psychiatry and social anthropology, used his experience at the Poston Relocation Center to write on *The Governing of Men* (Princeton University Press. \$3.75). Assisted by a number of American-born Japanese college graduates, trained as field workers, Commander Leighton and his aides interviewed thousands of evacuees and gathered data from casual conversation. The result is a study of how the unfortunates, who had to live in barracks conditions and with very little comfort and privacy, reacted to various types

of administration and treatment, notably that of the contrasting "stereotype-minded" and "people-minded" officials.

In the field of race relations a very noteworthy study of Black Chicago appeared in a massive volume entitled *Black Metropolis* (Harcourt. \$5) by St. Clair Drake and Horace R. Cayton. This thorough survey leads one to the inevitable conclusion that our interracial problem has its origin not in any intrinsic malice of the Negro but in the ghetto idea and in the social policy which employs the segregation principle.

The subtitle for *Build Together, Americans* (Hinds, Hayden and Eldredge. \$2), by Rachel Davis DuBois, is "Adventures in intercultural education for the secondary school." That reveals quite well the end and scope of this excellent contribution for educators, community leaders and social workers who are seeking ways and means of eliminating group antagonisms and minority problems.

Worthy of mention also is the new, revised edition of *One America; The History, Contributions and Present Problems of Our Racial and National Minorities* (Prentice-Hall. \$5). This is a series of highly informative papers by outstanding writers on various minority groups. The editors are Francis J. Brown and Joseph Slabey Roucek. Those who are confused as to just what are the actual ambitions and desires of the Negro group might profitably read *What the Negro Wants* (University of North Carolina Press. \$3.50), a symposium edited by Professor Rayford W. Logan of Howard University, Washington, D.C. All shades of opinion are found in this book.

Two books touching on persons and human relations bring this section to a close. One, *The Hays Office* (Bobbs-Merrill. \$3.75), by Raymond Moley, gives us a concise, readable record of a twenty-three-year-old American institution, whose most prominent phase in recent years has been the Production Code Administration. The other is the *Inner Laws of Society* (Kenedy. \$3.50), incorporating much of the sociological thought of a great Catholic social thinker, Don Luigi Sturzo. This essay—it is not a textbook—touches on the Forms of Society and its principal Syntheses. It concludes by pointing out that what we need to heal society's wounds is not a totalitarian state achieving merely mechanical unity, but the developed responsibility and social power of the individual, naturally and supernaturally considered. WILLIAM J. GIBBONS



"DULLEST OF SUBJECTS"—EDUCATION!

ONLY THREE BOOKS ON EDUCATION found a place among the hundred selected titles on the Fall List of the Cardinal's Literature Committee: *The Idea of a Catholic College*, by John Julian Ryan (Sheed and Ward. \$2), Sir Richard Livingstone's *Plato and Modern Education* (Cambridge University Press. \$75) and Luther P. Eisenhart's *The Educational Process* (Princeton. \$1).

The choice is excellent, and complete, as far as special merit rating is concerned, if two other titles are added: Jacques Barzun's *Teacher in America* (Little, Brown. \$3) and the Harvard Report, *General Education in a Free Society* (Harvard University Press. \$2).

1.

Only one of the five "best" is by a Catholic author and on Catholic education, in contrast to three on last year's list—by Maritain, Leen and Redden-Ryan. But *The Idea of a Catholic College* is capable of heading an educational booklist any year. As a correspondent in AMERICA pointed out, two of Professor Ryan's chapters—Chapter 5, on "Skill" and chapter 6, on "The Teacher"—strike a new and rich vein of educational wisdom. Someone ought to tell the guild of public schoolmen, who generally ignore what Catholic educators have to say, that these two chapters are as good as anything in the Harvard Report and as relevant to public as to Catholic education.

But the capital point, the *thesis*, of Professor Ryan's *Idea* is for debate among Catholic schoolmen. That thesis is briefly this: Catholic education will never be Catholic enough (particularly in an age as saturated with secularism as ours) while its aim is keyed no higher than to intellectual excellence cultivated in a religious atmosphere. "Catholic enough" signifies that supernatural excellence must have primary and not only secondary emphasis; that the aim of Catholic colleges must be to train students to live truly Catholic lives in a spirit profoundly Catholic. Thus Professor Ryan's thesis not merely challenges Catholic colleges to be more Catholic, but maintains that in order to become genuinely Catholic they must make radical changes in both their substance and their form.

The value of Sir Richard Livingstone's Rede Lecture on *Plato and Modern Education* will be gauged according to one's educational commitments. An improvement in education can be guar-

anteed, he thinks, when universities begin to have and to communicate a clearly formulated philosophy of education, of life and of teaching. The reaction of one reviewer of these proposals was that outside of totalitarian states today there is too much uncertainty concerning values to permit of the formulation of basic philosophies. Even more; were the formulation possible, it would be condemned as an ally of or as springing from authoritarian and Fascist ideologies. It is thus evident that Sir Richard should have patiently defined for the muddled democracies the vast difference between philosophical absolutes and the absolutes of totalitarian regimes. At any rate, his lecture draws attention to what all universities need and what have been first principles of Catholic universities since the rise of university education in the Middle Ages.

Dean Eisenhart's special province is the graduate school, in which for many years he has been administrator and teacher. Nevertheless, in *The Educational Process* his view is that as the high school and college are, so the graduate school will be, and *vice versa*. The best chapter in the book is on the secondary school. If it be compared with the chapter on the secondary schools in the Harvard Report, it seems to us that Dean Eisenhart's treatment is as sound, but it is also far more specific and realistic. In other chapters, too, such as those on the curriculum and on the graduate school, along with the excellent introductory chapter, Dean Eisenhart brings from his wide experience new insights as well as practical and often striking viewpoints to bear on almost every phase of the educational process.

"Education is indeed the dullest of subjects and I intend to say as little about it as I can." That's what Jacques Barzun declared by way of introducing *Teacher in America*. He then made the charge unbelievable by writing a far from dull book about so dull a subject. To most of us the teacher is education. The trouble, says Barzun, is that the regard for teaching is a lost tradition. "Hence tomorrow's problem will not be to get teachers, but to recognize the good ones and not discourage them before they have done their stint." That is the very truth. Yet the N.E.A. and other mass-production syndicates wail only about a teacher shortage. Barzun's is the sort of book that every public-school board, superintendent, su-

pervisor, dean, principal should be made to read and write a term paper on. After that let teachers read it and bind it for a frontlet on their brow. This is not to say that it is a perfect book. Once in a while it is too facile or too "cozy"; sometimes it bogs down dully into platitudes. Not often. All in all it enjoys the distinction of living up to its blurb and press notices. There are things in it to laugh over and agree with and learn from for almost every type of reader—students, decidedly, and parents and the harried professorial tribe; why even college presidents and deans might come to chuckle over what they look like in the mirror of Barzun's mind.

The Harvard Report, *General Education in a Free Society* is not nearly so bright and chatty. It is somehow weighed down by the consciousness of obligations to a "Free Society" and by the solemn role assumed by the faculty committee, of leading a misdirected people back to the academic promised land. The Report is no doubt a landmark, in the sense at least that it is an implied retraction of the indiscretions and pedagogical follies of Harvard's one-time president, Charles W. Eliot. It is a landmark, too, by reason of the new heart it will put into the conservatives of our educational commonwealth. The first and second chapters, which contain the pith of the Report, are made more concrete by being attached, in chapter five, to Harvard College. Two germinal ideas contained in President Conant's charge to the faculty committee in 1943 exerted a decisive influence on the findings of the committee. The acceptance of these ideas by our schools and school-systems would eventually work an improvement in both beyond calculation.

The first of the ideas is that "general education" ("the continuance of the liberal and humane tradition") should be made available to, not the relatively few, but the great majority of each generation; and a hunger for it must be stimulated in the majority. "Unless the educational process," said Conant, "contains at each level of maturity some continuing contact with those fields in which value judgments are of prime importance, it must fall far short of the ideal." Taking origin and strength from this idea, the second declares that "the student in high school, college and graduate school must be concerned, in part at least, with the words 'right' and 'wrong' in both the ethical and the mathematical sense."

Right and wrong in the ethical sense are kept at a proper distance in the

report. One senses that the committee feared their implications with religious concepts, and of course religion's connection with education could not for a moment be acknowledged. And so one comes upon this mystifying declaration on page 106: "We do not believe, for example, that education can safely be left with those who see our culture solely through the eyes of formal religion." By and large, the importance of *General Education in a Free Society* lies more in the influence it will wield as a Harvard Report than in the conclusiveness of its educational positions.

2.

This choice of the five "best" books of the year in education can be defended, we believe, by persuasive evidence; but it should not be pressed beyond limits. There are other good books; for example, two unusual autobiographies: *The Ivy Years*, by Earl Schenck Miers (Rutgers University Press. \$2.50) and *Pursuit of Understanding*, by Esther Cloudman Dunn (Macmillan. \$2.50). The former, a novel about undergraduate days at Rutgers thirty years ago, is a convincing and engaging reconstruction of college life. Students, teachers, studies, extracurriculars, campus personalities—the inner and outer aspects of higher education—ring with reality in the experiences of Jeremy Baxter. Miss Dunn's autobiography of an education is not cast in the form of a novel; it is a personal narrative unhampered by dates, genealogies and other appurtenances of the typical autobiography. Her interest centers in what it feels like to be living through the business of being educated. The picture she paints of the educative process is brought to clear focus by her experiences not only as student but as teacher. *Pursuit of Understanding* is recommended as a stimulative "refresher" for adults.

Excursions into controversy are not unusual in educational literature. Paul Mallon's crusade against the excesses of "Progressive" education was carried to millions of readers of his syndicated column, "News Behind the News." Twenty-two of the columns have now been published in *The Ease Era* (Wm. B. Eerdmans Publishing Co. \$1.50). The motto recently proposed by Louis J. A. Mercier for progressivism, "a child-centered education, for a society-centered child, in a God-centered society," would probably be acceptable to Mr. Mallon; but it is not what "Progressive" education stands for. *The Ease Era*, unfortunately "refused publication by every large New York publisher when

submitted by my syndicate, King Features," deserves close reading by the American public. What the "Progressive" propagandists want may be seen in the proceedings of a group of them who have banded together as a Conference on the Scientific Spirit and Democratic Faith. Their second conference dealt with *The Authoritarian Attempt to Capture Education* (King's Crown Press. \$2.50). Like dictators, they would suppress free speech and free teaching except for themselves. An inveterate controversialist is Porter Sargent of Boston, editor of *A Handbook of Private Schools*. His method is to quote and editorialize on what others have said about education. What he believes passionately is usually what seems to us wrong-headed, confused and sometimes hilariously funny. A good example of Sargent at his best and worst is his *Between Two Wars, 1920-1940* (Porter Sargent. \$5).

Since 1940, when higher education was driven to the catacombs by the war, higher educationists have succeeded in keeping her cause before the public. More books on higher education have come from the presses in the last five years than in any comparable period. There was no perceptible letdown in 1945. The five "best," commented on above, were principally on higher education. So is Wallace B. Donham's *Education for Responsible Living* (Harvard University Press. \$3). There is no such thing as education for responsible living, but only good education and bad. Nevertheless Dean Donham, of Harvard's Business School, is often a sound guide in handling the problem of making liberal-arts education more serviceable as an authentic base on

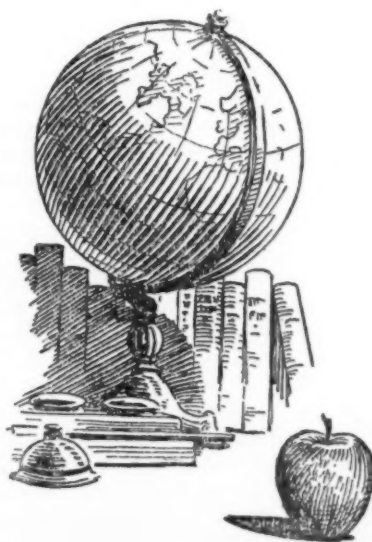
which to rest professional and graduate training.

Centered, too, on the liberal arts is *The Humanities Chart Their Course* (Stanford University Press. \$1), which is a report of the Second Annual Conference held by the Stanford School of Humanities. The first conference considered the humanities in the war and the postwar world; the theme of this second conference is the content of a humanistic education. The book contains two addresses and five committee reports, with public discussions of each. The work of the Stanford School of Humanities, under its dean, John W. Dodds, is doing much to make the voice of the humanistic tradition heard in a dominantly mechanistic civilization.

Along similar lines, but covering a larger canvas, is Fred B. Millett's *The Rebirth of Liberal Education* (Harcourt, Brace. \$2). To Professor Millett it seems that the practitioners of the humanities are largely to blame for their low estate. By way of remedying the condition, he recommends new techniques and curricula. Though stimulating in many of its suggestions, the book is academic and of limited appeal.

On the favorite wartime theme of religion in education there are three books on the 1945 shelf. The first is an account of *The Church College of the Old South*, by Albee Godbold (Duke University Press. \$3), which traces the founding of twenty-five colleges in the Old South, between 1820 and 1860, by the Presbyterians, Baptists and Methodists. Another survey study is Richard I. McKinney's *Religion in Higher Education Among Negroes* (Yale University Press. \$3). Sixteen Negro colleges, representing church-related, private and public types of control, were the basis of the study. The one Catholic Negro college, Xavier University of New Orleans, was not included in the survey. Harvard University's four-volume series on *Religion in the Postwar World* (Harvard University Press. \$1.50 each volume), under the editorship of Willard L. Sperry, devoted its last volume to "Religion and Education." It is a Protestant commentary, sometimes narrowly anti-Catholic, and at no time facing the problem realistically and fearlessly. But it does raise issues in which Catholics should be deeply interested.

ALLAN P. FARRELL



Because of the many books clamoring for space in this supplement, our annual review of the literary scene will appear next week in the regular Literature and Arts section.

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A NUMBER OF NOTABLE PEOPLE OF THE PAST

IN SPITE OF THE FASCINATING and terrifying upheavals of the past year, during which so many millions all over the world have been making history, the average reader's curiosity about the great and the notorious individuals of the past and present has remained as keen as ever. The flow of biographies and memoirs continues to pour from the publishers' presses, though it is hard to see how some of it could be justified in face of a wartime paper shortage. As was to be expected, the cessation of hostilities has increased the inevitable flood of war memoirs and experiences; war correspondents, members of the forces, refugees and liberated prisoners are hastening to share their experiences, impressions and ideas. Many of these tales make interesting, even thrilling and inspiring reading, but few will be remembered a year from now.

Among those more worth while is *Inside Rome With the Germans*, by Jane Scrivener (Macmillan. \$2.50). This simple day-by-day account of the nine months preceding the capture of Rome, as set down in the pages of the diary of an American nun, gives us a vivid picture of the horrors of total war. The restraint, simplicity and absence of sensationalism with which the story is told produce a far more realistic and dramatic effect than the sensation-seeking efforts of many war correspondents.

Perhaps the best of the offerings from the war correspondents is Robert J. Casey's *This Is Where I came In* (Bobbs-Merrill. \$3). The veteran correspondent of the *Chicago News* gives us a vivid and thrilling account of his incessant wanderings over the battlefields of Europe. The ubiquitous Mr. Casey seems to have been on hand for nearly every blitz, invasion and catastrophe from the fall of France to the fall of Germany. He is not interested in strategy, politics or ideologies; he merely tries to give us a picture of what happened and, thanks to the trained eye and dramatic sense of a veteran reporter, he succeeds admirably.

No Passport for Paris, by Alice-Leone Moats (Putnam. \$2.50) is an objective, dispassionate account of life in Spain during the years 1943 and 1944, together with the account of a brief trip through Occupied France under the aegis of the Underground. The author frankly admits how mistaken were many of her preconceived ideas on Spain and France, and makes a strong plea for tolerance and objective study

in forming our opinions of European events. The horrors of the Japanese conquest are well told in *Guerrilla Wife*, by Louise Spencer (Crowell. \$2.75) and *American Guerrilla in the Philippines*, by Ira Wolfert (Simon and Schuster. \$2.75). Keith Ayling in *Old Leatherface of the Flying Tigers* (Bobbs-Merrill. \$2.50) tells the story of General Chennault, a life filled with thrilling exploits, quarrels and controversies.

The annual list of "Lives" of American generals, statesmen and other prominent figures is about as long as usual, although there are few of outstanding importance and scholarship. Carl Van Doren in his *Benjamin Franklin's Autobiographical Writings* (Viking. \$5) gathers into some eight hundred pages nearly everything Franklin wrote about his own experiences and activities. Here we have, along with the famous "Autobiography," many letters, political tracts, state papers, editorials, accounts of his scientific experiments and other material, much of which is out of print and a few items never before published.

Undoubtedly the most interesting and outstanding American biography of the year is Claude G. Bowers' *The Young Jefferson, 1743-1789* (Houghton. \$3.75). In this, the third volume of a series begun some twenty years ago, Mr. Bowers completes his masterly study of the life and work of Thomas Jefferson; the other two volumes, *Jefferson and Hamilton* and *Jefferson in Power*, show us the great Democrat as a member of Washington's Cabinet and in the White House. Here we see the events which led up to those eventful years, the circumstances which molded his character and formed his ideas and ideals; the youth at Williamsburg, the young member of the Virginia Legislature, the war Governor and Envoy to France all show the same tendency that developed in his later years: his whole life was an effort to reduce democratic faith to democratic action.

Jefferson's wide talents and interests early showed themselves, and even in these younger years he became increasingly known and respected not only as a lawyer and politician, but as a scientific farmer, inventor, architect, scholar, educator and diplomat. The author gives us a warmly human portrait of a great man who was foremost of the Revolutionary leaders in formulating and applying those ideals of democracy which we look upon today as the essence of Americanism; and, in stressing the origins and importance of those ideals,

he performs a worthy service for the cause of democracy in our own day. The charming style, the orderly and lucid handling of material and the dramatic touch make the book as entertaining to the general reader as it is important to the historian.

Another important work, *The Age of Jackson*, by Arthur M. Schlesinger, Jr. (Little, Brown. \$5) depicts the next crisis in the development of American democracy. While it is more an analytical history of the radical revolution of the eighteen-thirties than a formal biography of Andrew Jackson, the story hinges on the remarkable personality of the man who impressed his name upon that revolution. The author disagrees with the conventional text-book explanation of Jackson's rise to power as due to the growing discontent of the South and West against the conservative and wealthy East. That rise was not merely, he holds, an expression of frontier individuality and equality, not merely a political revolution with some social and economic changes accidentally resulting from Jackson's feuds with Clay, Biddle and other political opponents. According to Schlesinger, the force of the revolution came more from the Eastern working man than from the Western farmer, was more closely connected with the industrial revolution than the frontier. He links the Jacksonian principles and policies with the social and political ideas of today, claiming that they were sidetracked by the slavery controversy and lost sight of until Wilson and Roosevelt, with their interest in the common welfare and suspicions of corporate wealth, once more brought them to the fore. The author expounds these ideas forcibly and convincingly, although there is a bit too much emphasis on the part of the East in bringing about the Jacksonian reforms and a spirit of hostility toward the Whig opposition.

To the hundreds of volumes written about Lincoln, two more have been added during the past year, *Lincoln The President*, by J. G. Randall (Dodd, Mead. \$7.50) offers the first half of a projected four-volume work on the administration of Abraham Lincoln. These two volumes cover the years 1859 to 1863 and give a comprehensive and scholarly account of Lincoln's pre-Presidential career, the political maneuvers which brought about his election and the events of his first two years in office. According to the author, Lincoln showed a lack of competence and firmness in handling the war situation, but did much better in foreign

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affairs and most domestic political issues.

Diplomat In Carpet Slippers, by Jay Monaghan (Bobbs-Merrill. \$4) is a full-length study of Lincoln's foreign policy. Most historians admit that Lincoln showed ability and finesse of a high order in his dealings with foreign diplomats, but few authors have emphasized this important and difficult task which added so much to his troubles during the war years. Mr. Monaghan gives us a detailed picture of that policy and shows the important part it played in securing victory for the North. The threat of intervention by Great Britain and France was a very real danger, and every military and political move at home had to be planned with one eye on its effect in Europe; this fact explains many of Lincoln's apparently inconsistent and unrelated policies on Emancipation, the conduct of the war and other domestic problems. In spite of too much lyrical praise of his hero's superlative genius, the author has given us an informative and authoritative work which is at the same time so lively and dramatic as to appeal to the general reader no less than to the historian.

In *John Dooley: Confederate Soldier*, (Georgetown University Press. \$3) Father Joseph T. Durkin, S.J., has edited the diary of a young Confederate volunteer who later became a Jesuit novice, dying at Georgetown in 1873. The journal consists for the most part of the artless, sincere day-by-day entries, from his enlistment in 1862 until he was wounded and captured at Gettysburg, to which further incidents and reflections were added during the time he was a prisoner of war, or later at Georgetown. They show a rather sensitive youth, pious and idealistic, one who did not like soldiering but was loyally devoted to the cause of the South. The homely every-day incidents of camp and battlefield and the privations of prison life are related with a simplicity and naturalness which easily convince one of their authenticity, as Dr. Douglas Freeman points out in his Foreword.

Dr. Freeman also contributes the Preface of another interesting Confederate memoir, *War Years with Jeb Stuart*, by Lt. Col. W. W. Blackford (Scribner. \$3). This manuscript, according to Freeman—who praises it highly—was written some time before 1896. Its author served under Stuart and, after the death of his hero, transferred to the Engineers. It is a thrilling and exciting narrative, an objective account of what the writer saw and did, and he makes no attempt to show himself a hero, to bolster or destroy military

reputations or blame anyone for the failure of the cause he loved.

Among the prominent figures of the present day, we have Senator Norris telling his own story in *Fighting Liberal: The Autobiography of George W. Norris* (Macmillan. \$3.75), and a very interesting story it is, from his boyhood days on an Ohio farm to his retirement from the Senate in 1943. In a quiet, humorless and objective style he tells of his long crusade for "honest capitalism"; ever in the forefront of the battle for progressive re-



forms, he led the fight for the "Lame Duck Amendment" and TVA, opposing high tariffs, big business and labor injunctions. In spite of his liberal instincts, Morris was a firm adherent of individualism and free enterprise, believing the system could be made to work honestly, and the evils of the age remedied by a law here and there. He understood little about world affairs, opposed Wilson on the League and Treaty, and might be classified as a mild isolationist, although toward the end of his story he makes a strong plea for a world organization to preserve peace.

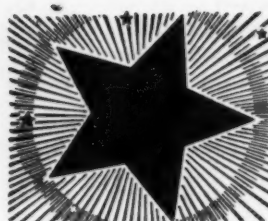
This Man Truman, by F. McNaughton and W. Helimayer (Whittlesey. \$2.50) gives a good factual account of our new President's life and career to date. Many will also find interesting reading in the pages of *Al Smith—American*, by Frank Graham (Putnam. \$2.50) and *A Man from Kansas* (the story of William Allen White), by David Hinshaw (Putnam. \$3). A typical American success story is offered in *The Builders of the Bridge*, by D. B. Steinman (Harcourt. \$3.75). It recounts the progress of John Roebling from a poor immigrant to the leadership of the engineering profession in America. His obsession with the development of suspension bridges is vividly told, and how he saw his dreams come true in the great spans over the Ohio at Pittsburgh and Cincinnati, in that

over Niagara and in the climax of all, the Brooklyn Bridge, which was completed by his son, Washington.

Those interested in current literary figures will find entertainment in *A. Woolcott: His Life and His World*, by Samuel Hopkins Adams (Reynal and Hitchcock. \$3). Although a bit lengthy and perhaps too detailed a study of one who was of but minor literary importance, it gives a dispassionate and objective account of the hysterical enthusiasms, violent likes and dislikes of that unstable extrovert who was a popular if not profound literary critic and radio commentator. *The Middle Span*, the second volume of George Santayana's Autobiography (Scribner's. \$2.50) offers little of interest or importance. In spite of its excellent style, the author's pessimism is depressing and the book contains little explicit exposition of his philosophical and religious views, which were all that made the first volume interesting and significant.

Of greater interest and importance, especially for the Catholic reader, are *Francis Thompson: In His Paths*, by Terrence Connolly (Bruce. \$2.75), an account of the author's visits to places associated with Thompson. While charmingly told and of interest to students of Thompson, the average reader would appreciate more stress upon the life and development of the poet himself, on which subject Father Connolly is such a competent authority. *John Henry Newman*, by John Moody (Sheed and World. \$3.75), is an outstanding addition to the numerous "Lives" and "Studies" of "the greatest English apostle of Christian truth in the nineteenth century." By weaving judicious and generous quotations from Newman's writings into the narrative of his life, the author presents a clear picture of his growth from the first faint gropings toward the truth to the final acceptance of the gift of faith, and on through the years of his Catholic apostolate. C. F. Harrold's treatment (Longmans. \$3.50) of the same subject is scholarly and suggestive, especially from the pen of a non-Catholic.

Of Catholic subjects there is not much further of real importance. To the two works just mentioned the reader might with good profit add the following: *Daniel Sargent's Mitri: The Story of Prince Dimitrius Augustine Gallitzin* (Longmans. \$3.) gives a fine picture of the Russian Prince who became the Apostle of Pennsylvania and brings home to us the realization of the courage and zeal which filled the hearts of our pioneer pastors and missionaries.



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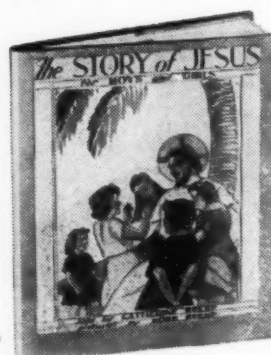
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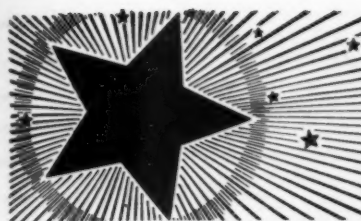
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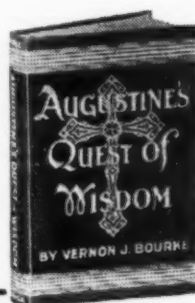
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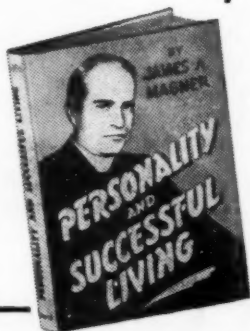
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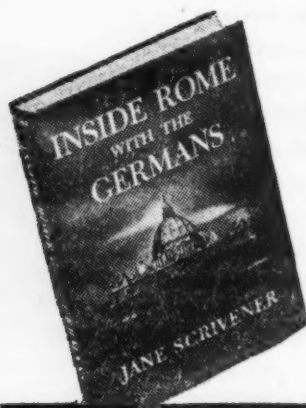
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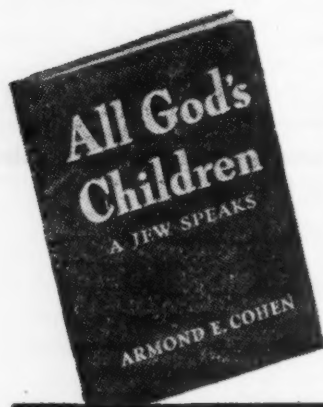
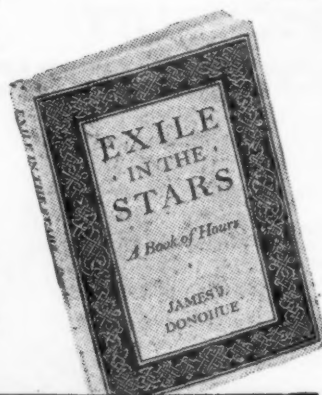
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Another interesting work which recalls the trials and hardships of frontier missionary life is *Flame in The Wilderness*, by Anna Shannon McAllister (St. Anthony Guild. \$3.50), the story of Mother Angela Gillespie, American foundress of the Holy Cross Nuns. The *Life of Pius XII*, by Charles Doyle (Didier. \$3), besides being a good, factual account of the troubled reign of our present Holy Father, adds to its interest and value by weaving into the narrative incidental bits of Church history and details of Vatican life.

Two works of more than passing interest and value recount the inspiring careers of Latin-American heroes. *San Martin: Knight of the Andes*, by Ricardo Rojas (translated by H. Buckell and C. Videla) (Doubleday. \$3.50) brings to English readers the thrilling story of the "Washington of Argen-

tina," the unselfish patriot, military genius and devout Catholic to whom, along with Simon Bolivar, twenty South-American nations look as their father and liberator. The better known Toussaint l'Ouverture finds an excellent biographer in Ralph Korngold, whose *Citizen Toussaint* (Little, Brown. \$3) tells once more the thrilling story of the heroic Haitian Negro, and seldom has it been better told. A long introduction summarizes the history of the Island from its discovery down to the end of the eighteenth century, and forms an excellent background for the exploits and amazing career of Toussaint. The main part of the book relates in full detail the remarkable accomplishments of the Negro slave whose qualities would place him in the front rank of the heroes of any nation.

FRANCIS J. GALLAGHER

EVENTS THAT SHAPED THE PRESENT

IF AMERICA IS EXERTING A MORAL leadership in our uneasy and sorely troubled world comparable to the quality of our leadership in war, such leadership is not visible to the naked eye. For this reason Thomas A. Bailey's *Woodrow Wilson and the Great Betrayal* (Macmillan. \$3.50) is both timely and salutary reading. Recent Senate approval of the United Nations organization should be a spur to our people to learn more about it and learn more about their responsibilities in making our participation in it fully effective. Dr. Bailey's vivid portrayal of the aftermath of World War I is an urgent reminder that we are again in grave danger of having helped to win a major war only to fritter away the peace. Lindley Fraser's *Germany Between Two Wars: A Study of Propaganda and War Guilt* (Oxford. \$2.50) is a cool, calm and collected indictment of a once powerful nation which does not make much of a distinction between Nazis and Germans. In his *Civil Life in Wartime Germany* (Viking. \$3.50), Max Seydewitz predicts that the Communist-Social Democrat groups will eventually constitute the most powerful party in a new and completely Socialist Germany. William Ebenstein's *The German Record* (Farrar and Rinehart. \$3) expresses serious doubt that Germany will be capable of democratic government at any time in the foreseeable future.

John F. Embree's *The Japanese Nation* (Farrar and Rinehart. \$3) is one of the best studies of the Japanese people to come out of the war. Japanese

attitudes are the natural product of Japanese history, recent development and international contacts. These attitudes will be facts to reckon with in the postwar world. They are related to national behavior, and Dr. Embree is of the opinion that they cannot be changed by empty threats or even by military force. The fabulous tenacity with which the Catholics of Nagasaki kept their Faith in secret for three centuries should warn us against the type of underground we would encounter if we attempted to force western ideas upon the Japanese. But Willard Price, in his *Japan and the Son of Heaven* (Duell, Sloan and Pearce. \$2.75) believes a new Japan can rise if the Emperor and all he stands for can be erased.

Notwithstanding the fact that history has constantly shown the dire sufferings, destructions and costs resulting from wars, nations continue to fight in an expectation that it will be the other side which will be subjected to the sufferings, as contrasted to desired and expected gains to the victors. Lynn Montross' *War through the Ages* (Harper. \$5) is a competent history of warfare from the ancient Greek wars down to the present day. A more scholarly survey that has been well received is Maj. Gen. J. F. C. Fuller's *Armament and History* (Scribner. \$2.50). The volume which Douglas Southall Freeman characterizes as a major source book of American military history is *Selected Speeches and Statements of General of the Army George C. Marshall* (Infantry Journal. \$2.75),

edited by Maj. H. A. DeWeerd. Successive Army Chiefs of Staff have gone on record often and wisely, but none of them ever had so much to say or had to say it in a time of danger so imminent and monstrous. Another authoritative book in the military field is Lt. Col. Randolph Leigh's *48 Million Tons to Eisenhower* (Infantry Journal. \$2), which describes the role of the Army Service Forces in the defeat of Germany.

In the field of medieval and modern European history, the most outstanding work is the monumental *Documented History of the Franciscan Order* (Catholic University. \$7.50), by the Very Rev. Raphael M. Huber, O.F.M. In one large volume, crammed with facts and bibliographical references, Father Huber presents the history of the Franciscan Order from its inception down to 1517, the year of complete and final separation between the Conventuals and the Observants. His fine portrayal of Saint Francis is one of the best of many excellent features of this scholarly work, which required a labor of thirty years. J. R. H. Moorman's *Church Life in England in the Thirteenth Century* (Macmillan. \$5.50) is a highly successful attempt by an Anglican scholar to present as complete a picture as possible of the daily life and organization of the clergy as it must have been lived 700 years ago.

A few years ago Arthur Bryant wrote *The Years of Endurance*, a history of the relations of England and France in the decade 1792-1802; he now gives us *Years of Victory* (Harper. \$4), a parallel study of the decade 1802-1812 when Napoleon was the adversary. These volumes rank the author among Britain's chief historical writers. Helen Merrell Lynd's *England in the Eighteenth-Century* (Oxford. \$4.50) is valuable as indicating that changes in life and thought in England often precede, by sometimes half a century, similar changes in this country. Robert Livingston Schuyler's *The Fall of the Old Colonial System* (Oxford. \$3) outlines the transition from the old colonial system to the adoption of free trade, and the development of the mentality which must precede such a revolution. The author restricts himself to the problems of commerce and defense, eschewing constitutional aspects, administrative machinery and governmental changes. Cecil J. S. Sprigge's *The Development of Modern Italy* (Yale. \$2.75) invites attention to a country that is at once too old and too young to be evaluated according to any national formula. The position of

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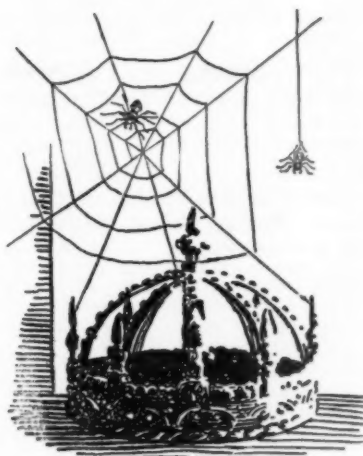
Italy in the new world organization that is struggling to be born should be carefully studied. The personal reminiscences of a foremost American Russophile, backed as they are by almost forty years of intimacy with Russia, old and new, will be a welcome adjunct to the student's bookshelf. *The Russia I Believe In: The Memoirs of Samuel N. Harper—1902-41* (University of Chicago. \$3.50), edited by Paul V. Harper, is a thoroughly enjoyable and highly instructive book, even though the author, like the rest of us, admits himself stymied by the turn of recent Russian affairs.

Two books in a class by themselves are Kenneth Scott Latourette's *Advance through Storm: A. D. 1914 and After* (Harper. \$4), and the *Album of American History—1783-1853* (Scribner. \$7.50), edited by James Truslow Adams. Dr. Latourette's work is the seventh and concluding volume of a notable history of the expansion of Christianity. From 1914 to the present time, Christianity has been driving against one obstacle after another. The task for religion today is the most challenging encountered since the period of the Roman Empire. The Adams volume is the second in a series designed to provide a true and representative pictorial record of how our people lived—their clothing, their furniture, their silver and pewter, their clocks and watches, their houses. The running text is by R. V. Coleman. The book is a delight from beginning to end.

In Struthers Burt's *Philadelphia, Holy Experiment* (Doubleday, Doran. \$3.75) the authentic self-consciousness of the Quaker City becomes engagingly articulate. Only a Philadelphian could have written this particular book about Philadelphia. Only one who was himself of the city could have achieved the exact blend of admiration and scorn, of deep traditionalism and patient resentment, which characterizes this charming study of a community which grew great by holding fast to the solid simple virtues of its past. George Francis Marlowe's *Coaching Roads of Old New England* (Macmillan. \$3.50) traces the development of the system of roads which united and nourished our young republic, and pauses at the famous hosteleries, taverns and inns which dotted those early arteries. This is a pleasant, chatty, informative and highly civilized book. Stephen Bonsal's *When the French Were Here: A Narrative of the Yorktown Campaign* (Doubleday, Doran. \$3) throws welcome light on a not too well known chapter of American history.

This interesting and well written book tells the story of the march of the four thousand men under Rochambeau from Rhode Island to Tidewater Virginia, to give vital assistance in the Yorktown campaign.

Henry Christman's *Tin Horns and Calico* (Holt. \$3.75) deals with the Anti-Rent rebellion which came to a head in New York State in 1839 and lasted until after the Civil War. It is an objective yet sympathetic study of the long struggle of tenants to be free of their patroon landlords' oppression. *The Jesuits in Old Oregon* (Caxton. \$3), by William T. Bischoff, S.J., sketches briefly the founding, development, decay or abandonment of over thirty mission posts, not counting many sub-stations, that were taken care of by Jesuit missionaries in the Oregon country (1840-1940). The wise Jesuits realized the futility of trying to make a white man out of a red man. Rather



they wanted to make better Indians—but still Indians.

The legend and lore of the West have been joined to the facts of history and both woven into a fascinating picture-story in Julia Cooley Altrocchi's *The Old California Trail* (Caxton. \$4). This book gives the reader a very good idea of what it meant to plod the Overland Trail. George R. Stewart's *Names on the Land: An Historical Account of Place-Naming in the United States* (Random. \$3) slights scarcely a single geographic detail of any prominence within the boundaries of continental United States and, in addition, is crowded with nomenclatural curiosities that are part of the folklore of various localities.

Generals in the White House (Doubleday, Doran. \$2.75), by Dorothy Burne Goebel and Julius Goebel, Jr., reveals the conciliatory and non-militaristic comportment of our nine General-Presidents. The authors conclude that the threat of the Man on Horseback (European style) can never be a real thing on the American scene. Arthur Pound's *Lake Ontario* (Bobbs-Merrill. \$3.50) is the fourth volume in the American Lakes Series and maintains the excellent qualities of the preceding volumes.

Stanley Vestal's *The Missouri* (Farrar and Rinehart. \$2.50) is the twenty-sixth volume in the popular Rivers of America Series. It is packed with information about one of the longest, most capricious and socially effective inland streams in the world. The Missouri divides or washes the boundaries of seven States, and four State capitals stand upon its banks. Hulbert Footner's *Rivers of the Eastern Shore* (Farrar and Rinehart. \$2.50) is one of the prize nostalgic books of the year. The seventeen watercourses of the Eastern Shore are not rivers at all but merely estuaries or salt-water arms of the Chesapeake Bay. Mr. Footner's work is largely anecdotal, historical and personal; but he has a genius for anecdotes. Harnett Kane's *Deep Delta Country* (Duell, Sloan and Pearce. \$3) deals with the two Louisiana parishes in the Cajun country at the mouth of the Mississippi. The floods and hurricanes, the colorful military history of the section, the perennial pioneering, and the alternately amusing and horrifying politics and gangsterism that it recounts are certain to hold everyone's interest.

In the Latin-American field, Gilberto Freyre's *Brazil: An Interpretation* (Knopf. \$2) is a digest of lectures delivered in the fall of 1944 at Indiana University. These lectures contain enough intellectual pabulum—historical, sociological and philosophical—to afford the scholar and the student of human nature hours of nourishing rumination. Ysabel F. Rennie's *The Argentine Republic* (Macmillan. \$4) outlines the ancient conflict between the Frenchified capital and the Spanish colonial hinterland. The chapters on nineteenth-century Argentina are especially rich in local incident and color. Victor Wolfgang von Hagen's *South America Called Them* (Knopf. \$3.75) recounts the heroic and tenacious lives of Condamine and other scientists and explorers who aroused all Europe to a new and intense interest in the land of the *conquistadores*.
JOHN J. O'CONNOR

WINTER ANNOUNCEMENTS FROM

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THE NEWMAN BOOKSHOP, WESTMINSTER, MARYLAND

GOD'S WORD AND ITS REALIZATION

THE CENTRAL BOOK OF ALL THE world's literature again received new illumination this year with the appearance of Msgr. Ronald Knox's *New Testament in English* (Sheed and Ward, \$3). This new translation was a distinct literary event. Msgr. Knox was bold where others hesitated; he cut loose from all "dated" phrases and idioms, and strove to render the New Testament in "timeless English." His success was astonishing. The reserve has been made, of course, that the "translation" was not a translation but a paraphrase, and that the individuality of the New Testament writers has been lost in the uniformity of Msgr. Knox's own style. Moreover, older ears missed the familiar phrases, and personal tastes loosed debates on the felicity of particular renditions. All this was to be expected. What is important is that Msgr. Knox opened the way to a new intelligence of the Word of God. The very freshness of his rendition startles the reader into a new awareness of meaning. The sense of Saint Paul's Letters, which readers have often vainly striven to reach through the Douai, is now newly accessible. Put in words of the present day, the Word of God is felt as spoken in the present, to us, in our language.

The Church has always considered the reading of the New Testament as a Christian duty. Miss Margaret T. Monro wants to ensure that, like every Christian duty, this one is accomplished with joy. Her book, *Enjoying the New Testament* (Longmans, Green, \$2.50), serves this purpose excellently. The material of the New Testament is distributed in planned fashion over twenty-one weeks, as a reading course. The idea is to put the reader at the text of the New Testament itself; there, in the pages of which He is Himself the Author, the Holy Spirit of Christ is to be reached. But to help intelligence, and therefore enjoyment, chatty directions are supplied, and interesting information about the authors, the leading ideas of the books, its place in the Church's thought, etc. Miss Monro's book is useful in furthering one of the great spiritual movements of our day, towards a fuller understanding of the written Word of God.

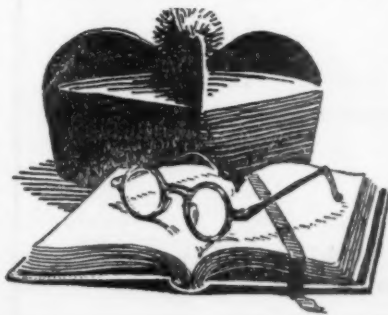
A more scientific, yet still popular book that helps in the same direction is *A Companion to the New Testament*, by John E. Steinmueller, S.T.D., and Kathryn Sullivan, R.S.C.J. (Wagner, \$3.75). It contains a brief general introduction to the New Testament writings, and then handles each of the books

from the standpoint of authorship, purpose and characteristics. The rest of the work deals, in general, with the content of the books. Given the present desire to make fuller use of the New Testament in religion courses and in study clubs, this *Companion* is a timely and valuable aid.

The English-speaking world is still poor in works on doctrinal subjects. The growing interest of the laity in a more theological knowledge of their religion makes this lack highly regrettable. All the more grateful, therefore, are we for the few good things we have. One of them is the small volume by Fr. John V. Matthews, S.J., *With the Help of Thy Grace* (Newman Bookshop, \$1.50). The form of the book is catechetical; its subject is the workings of actual grace. It deals with fundamentals in a simple way and with an undertone of piety that relieves the severity of the form. Many have found in it light on the Spirit's operation in the souls wherein He dwells.

Another type of book useful in the teaching of religion is *Jesus the Divine Teacher* (Kenedy, \$3), by William H. Russell, Ph.D. The book is more, and less, than a life of Christ. It covers a rather broad field of doctrine, and the author is constantly enforcing the practical implications of Christian faith in Christ. Particularly interesting is the last chapter on "How He Taught." Our Lord's pedagogical principles are interestingly put in modern terms, and His skill in their use is illustrated.

The Catholic intellect has always found its staple diet in the writings of Saint Augustine and Saint Thomas. In *Augustine's Quest of Wisdom: Life and Philosophy of the Bishop of Hippo* (Bruce, \$3), Prof. Vernon J. Bourke, Ph.D., has put at the disposal of the liberally educated public a readable and scholarly study of the thought of the great Doctor of the West. Life and thought are so entwined in Saint Augustine that they must be treated together;



and Prof. Bourke has done this admirably. Those who are gripped by the spectacle of a great mind grappling with ultimate problems will want this book.

By his *Thomistic Bibliography* (The Modern Schoolman, \$3), Prof. Bourke has also made an invaluable contribution to Thomistic scholarship. He has brought together accurate references to the Thomistic literature of twenty years, 1920-1940. The work will stand as a necessary instrument for research students.

Prof. Anton C. Pegis has, in another way, served the cause of bringing the educated Catholic into sure possession of an essential part of his intellectual tradition. In *Basic Writings of Saint Thomas, Edited and Annotated, with an Introduction* (two volumes, Random House, \$7.50), Prof. Pegis has gathered representative selections from the writings of the Angelic Doctor and made them available for study. There is, in fact, no substitute for a study of the text of Saint Thomas; but the student needs guidance, lest he lose himself. The initial guidance is provided in the Introductory Essay, which gives a sketch of Saint Thomas' life, work and achievements, against the background of his times and the problems they presented to Christian thought. The specialists may disagree with Prof. Pegis over his selection of characteristic texts; but it remains true that the reader will meet in the book, as its author promises, "Saint Thomas' most characteristic ideas as well as his most fundamental principles."

No great knowledge of the modern scene is needed to convince the intelligent observer that today's most disastrous confusions and obscurities are in the realm of philosophic thought. Reason must be "right," if life is to be ordered—this truism is demonstrably true from the sheer fact of the world as it is. Hence the need for good philosophic writing that will impress upon an ever widening circle the healing value of the *philosophia perennis*—that ordered synthesis of tested truth. Dr. K. F. Reinhardt's work, *A Realistic Philosophy* (Bruce, \$2.75), helps fill this need. It moves from the realm of being to the realm of action. A long first chapter develops the traditional metaphysic of reality. Thereupon follows a treatment of the science of human conduct, ethics; and finally ethical principles are applied to the problems of politics, sociology and economics. At the end, the reader is reminded that philosophy is only a partial wisdom, needing completion from faith.

For the Priest at Christmas

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Biographical writing still runs ahead of good doctrinal works. But Fr. F. L. Filas, S.J., has well combined both types in *The Man Nearest to Christ* (Bruce, \$2.50). The facts of Saint Joseph's life are briefly told; but a longer task is the separation of fact and fancy in the numerous legends that are told of him. Fr. Filas examines the legends carefully and reverently. But the highest value of his book is in the way it traces the life of Saint Joseph as lived in the thought and piety of the Church. In the designs of Providence, Saint Joseph lived for centuries in obscurity; only in our own day has he emerged in the full splendor of his protectorate over the Universal Church. Fr. Filas well shows the reasons both for his obscurity and his recent glorification. The book answers all the questions one might ask about Saint Joseph; and its every page will nourish devotion toward the man who stood uniquely near to Christ and who must therefore be uniquely dear to every Christian.

Saint Francis of Assisi has tempted the pen of many biographers. So close to God and so close to men, his fascination is endless. In *Mirror of Christ; Francis of Assisi* (St. Anthony Guild, \$2.50), Fr. Isidore O'Brien has brought his practised gifts to bear on this inexhaustible subject. The result is a sympathetic portrait, done with insight. The theme—the Poor Man of Assisi as the reflection of the God-Man—is well sustained.

Theodore Maynard's readable biography of Mother Francesca Cabrini comes as a vivid present-day reminder that even urban civilization—the kind of which New York City is the type—can be the soil from which high sanctity may spring. *Too Small a World* (Bruce, \$2.50) is a good title; there was a fire in the heart of this Saint that felt constricted in earthly confines, and needed the spaciousness of eternity. Mr. Maynard tells the story with his wonted verve. It will have to be told again—this book itself will stimulate the retelling, perhaps from the standpoint of Mother Cabrini's interior life. But in this book the author has really captured a character of great winsomeness, whose sanctity was towering and who was recognizably American, for all her evident Italian traits.

Originality, wit, freshness, and not a little wisdom are to be found in the book of twenty essays by an Irish Jesuit, Aloysius Roche, S.J., *Between Ourselves* (Longmans, Green, \$2). A wide variety of topics is covered. There is something for all.

Anybody who has been at Lourdes will have dear memories evoked by Don Sharkey's account of that vestibule to the supernatural order. *After Bernadette* (Bruce. \$2) relates the train of human and Divine events which brought Bernadette and eventually the world to the grotto by the Gave. The place, the marvelous cures, and above all the inner peace that is always Lourdes' gift are written of in winning fashion.

The Church well knows that her own sheer possession of the truth of Christ and a social doctrine embodying its implications will not of itself save the world. She looks to her children to develop and perfect the techniques whereby Christian ideas may be effectively introduced into public life. In this latter work Fr. Felix Morlion, O.P., has been a leader. He organized the enterprise which led to the establishment of the International Center of Information *Pro Deo*. Its essential purpose is to form public opinion to the habit of Christian judgment on the events and movements of the day. Fr. Morlion's book, *The Apostolate of Public Opinion* (Montreal: Fides, paper \$1.25, cloth \$2.50) describes in vivid detail the *Pro Deo* techniques and their workings. The book should be studied by as many as possible. It will be highly useful for all those who have understood the determination of the Church to have her saving influence penetrate into every corner of the world's activity.

The centenary of Newman's conversion has reawakened interest in the life and thought of the great opponent of nineteenth-century liberalism, who was at the same time an outstanding champion of the mind's true freedom. But Newman's thought, especially his theological thought, is not always easy to grasp. Fr. Edmond D. Benard, therefore, has done a great service by his useful book, *A Preface to Newman's Theology* (Herder. \$2.25). Its purpose is to formulate a set of principles that one must have in mind when reading Newman's theological writings and passing judgment on them. The book is heartily recommended to all students of Newman.

Pope Pius XII has spoken again and again of the longing of the peoples of the world for unity and fraternity and the end of all divisive strife. In his latest book, *World Christianity* (Bruce. \$1), Fr. John J. Considine, M.M., tersely and effectively develops the thesis that the unity of the world is Christianity. At the heart of the Gospel is a veritable obsession with the fact that all men are one, in nature and in Christ.

And in the Gospel is the power that can put them in possession of their birth-right.

One excellent educative means whereby the Catholicism of the Church may be impressed upon her children is the study of the liturgy, especially its Eastern forms. Donald Attwater has published an excellent manual to further this purpose: *Eastern Catholic Worship* (Devin-Adair. \$2.50). He has collected in one volume translations of all the Eastern Masses as they are celebrated at the present time in Catholic churches. His aim was to encourage further interest in and understanding of the life and worship of our Oriental brethren, to provide a handy source of reference for those already interested, and to enable readers to widen and deepen their own spiritual life and ideas by a study of liturgical worship different from their own.

Once in the Gospel a set of men was chided for standing and looking up in the air; they were reminded that the earth is the theatre of a Divine action and that it is upon the earth that Christ's Kingdom is coming. Faith has its eyes, said Saint Augustine; and they must be keen to see, not only the world of the supernatural but also the world of human history. This latter world calls for constant judgment, in the interests of its own guidance. Francis E. McMahon's book, *A Catholic Looks at the World* (Vanguard. \$2.75), has a title that expresses a good Catholic attitude and endeavor. The book needs a longer review than can be given it here. It is challenging, and at times evokes counter-challenge. But it should be read, for the sake of its stimulation and the large measure of insight that it gives into what goes on in the world.

Perhaps one of the most attractive books of the year is Maisie Ward's *The Splendor of the Rosary*. (Sheed and Ward. \$2.50). The Rosary has been called "the prayer of distraction"; for distraction is quite inherent in its recitation, by reason of the blessed monotony of its repeated Hail Marys. Distraction can hardly be eliminated, but it can be reduced, by storing mind and imagination with the thoughts and pictures which the Mysteries of the Rosary evoke. No one could linger through Maisie Ward's book without gaining this manner of spiritual enrichment.

JOHN COURTNEY MURRAY, S.J.

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